He

A SHORTE

SVMME OF THE WHOLE CATECHISME, WHEREIN the Queſtion is proponed and anſwered in few wordes, for the greater eaſe of the cómoune people and children.

(✠)

¶Gathered by M. IOHNE CRAIG Miniſter of GODS WORDE. to the Kings M.

¶IOHNE XVII.

¶This is Lyfe Eternal, to knowe thee the onely veyie GOD, & whome thow haſt ſent IESVS CHRIST.

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¶ THE CONTENTES of this Boke.

I. The Creation of Man, and his first estate of Innocencie, without Death and Miserie.

II. The miserabill fall of Man from God and his former estate vnder the boundage of Sinne, Death, and all other kynd of miseries.

III. The calling of Man againe to repentance, and his thride estate in Iesus Christ, & how he should honour his Redemer in four wayes.

IIII. The first parte of Godis honour is Faith, and here the Beleif and Faith is declared.

V. The secunde parte of Goddis honour is Obedience, & here the Lawe is declared, & how it doeth differ from the Euangell.

VI. The thride parte of Godis honour is Prayer, quhilk is declared in generall with ane exposition of the Lordis Prayer.

VII. The fourth parte of Godis honour is thankisgiuing, where the causes, the rule and other circumstances of thankis are declared.

VIII. The ordinarie Instrumentis of Saluation are the Worde, the Sacramentis & Ministerie of men quhilk ar particulerly declared.

IX. The first cause of our Saluation is Godis Eternall election, and here the progresse of the same, and the two endis of all flesh are declared.

X. A shorte and generale Confession of the trwe Christiane Faith & Religion, according to Godis Worde, Subscriued by the Kings M. and his Housholde.

TO THE PROFESSOVRES OF CHRISTIS EVANGELL AT Newe Abirdene, M. IOHNE CRAIG wisheth the Perpetuall comfort and Increase of the holie Spirit, to the end of their Battell.

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IT is not vnknowen to some of you (deare Brethren in the Lord) that for your sake cheifly I toke paines, first to gather this breif summe: therefore willing nowe to set it out and make it commoune to otheris. I thoght good to recommend the same to you againe in speciall, as a token of my good will towarde you all, and as a memoriall of my doctrine, and earnest laboures, bestowed among you, and vpon that countrie, for the space of six yeres. Wherefore desiring to

heare of your profite and frutes of my la-
boures, I can not, but of verie loue & dew-
tie exhort you, not onely to take this my
labour in good parte: but alſo to vſe it a-
right, leſt it be a witnes againſt you in the
day of the Lord. It ſalbe verie comforta-
ble and frutefull to you, yf ye cauſe this
ſhort ſumme to be oft and diligẽtly redde
in your houſes: for hereby ye your ſelues,
your children, and ſeruantis may profite
more and more in the principall pointis
of your Saluation. What nede ye haue of
this continuall Exerciſe in your houſes, ye
knowe your ſelues, and I by experience,
can beare witnes of the great and groſſe
Ignorance of ſome among you: notwith-
ſtanding the cleare Light of the Euangell
of long now ſhyning there. In handil-
ling this matter, I haue ſtudied to my pou-
wer, to be plaine, ſimple, ſhort, and profita-
bill, not luking ſo mekill to the deſyre and
ſatiſfaction of the learned, as to the Inſtru-
ction and helpe of the Ignorant. For firſt
I haue abſteined from all curious & hard

que-

queſtionis, and nixt I haue broght the queſtion & the anſwer to as few wordes, as goodly I could, and that for the eaſe of children and commoune people, who can not vnderſtand, nor gather the ſubſtance of a long queſtion, or anſwer confirmed with reaſones. And yet yf anie will Exerciſe their houſhold in the commoune Catechiſme, (the quhilk thing I exhort all Men to do,) this my labour can not hurt, but rather it ſhal be a great helpe to thé, ſeing I bothe gather the Subſtance of the whole Catechiſme in few wordes, and alſo follow the ſame ordour, except a lytle in the beginning and in the end, where certaine thingis are added, quhilk all men (I hope) ſhal Iudge to be verie profitable & neceſſarie to be knowen. There are alſo ſome queſtiones & anſweris interlaced in ſindrie places, but cheifly in the matter of the Sacramẽtis, quhilk ſerue greatly to the right vnderſtáding of the matter in hãd. But yf Men will bothe wearie to learne the commoune Catechiſme, and alſo this

breif ſumme: I can not vnderſtand, what good will they haue to knowe the right way of their owen Saluation. For certaine & ſure it is, that the reading or rehearſing (by worde) of the Beleif, the Lordis Prayer, the Lawe, and number of the holie Sacramentis can profite nothing to Saluation, without the ryght vnderſtanding and liuelie application of the ſame to our ſelues in particuler: in the quhilk onely doeth the true Chriſtiane Faith conſiſt. Wherethrough I merueill greatly of the brutiſhnes of manie, who do glorie in Faith, and yet nether haue they knowledge, nor feeling of the Principall Headis of our Chriſtiane Faith, as their anſweris do teſtifie, when they ar broght to anie publict Examinatioun. But albeit the great multitude periſhe in their wilfull Ignorance, yet (I hope) ſome ſhall profite by this my labour, taken for the Kirk of GOD, of the quhilk I iudge you to be a parte. Therefore take hede

to your

to your ſelues, and ſuffer no vtheris to go before you in this Spirituall Exerciſe, for great diſhonour it ſhal be to you, yf otheris ſhal profite more by this breif ſumme then ye, ſeing for your cauſe it was firſt written, taught among you: and nowe laſt vnder your Name come to the knowledge of otheris. Be not of theſe Men, to whome all kind of good Doctrine is ether prolixe and obſcure, or els ower baſſe and commoune: for as the one hathe no will to learne, euen ſo the other wold be fede with ſome curioſitie, or new Doctrine. Yf anie ſhal compleine of my obſcuritie in theſe ſhort anſweris, let him conſider how hard a thing it is, to be bothe ſhort and plaine, or yet to ſatiſfie all mens deſire and Iudgement in lighter matteris, then this is. Alwayis yf dayis be graunted, I mind with the help of GOD to make this ſumme more ample, and more plaine, yf the Brethren ſhall Iudge it nedfull. In this meane time:

I desire all men to take this my trauell in good parte, and vse it to the Edification of the Kirk, and glorie of our GOD. To whome be all Honour and Praise for euer and euer. At EDINBVRGH, XX of IVLIE, M. D. LXXXI.

(¶ ✠ ℔)

¶TO THE READER.

MERVEIL not (gentle Reader) that I adduce no Authoritie of the Scriptures, nor Fatheris for the Confirmation of this Doctrine: seing my purpose is not so mekill to Instruct our prophane Atheistes & Apostates, as to put our Brethren in memorie of that Doctrine, quhilk they dayely here cõfirmed in our ordinarie Doctrine by the Scriptures and consent of the godlie Fatheris.

Alwayis yf ether the Brethren, or otheris would haue fourther Confirmatiõ of this Doctrine, let them reade the INSTITVTIONES of M. IOHNE CALVIN, & other godlie Men, who hathe written aboundantly for the defence of this Doctrine, according to the Scriptures of GOD. I dout not but good men and lic as ar perswaded of the Trueth, will take this myne excuse in the best parte, & gine thankis to GOD for my labour, taken for their comfort. But as for the godles band of Atheistes and Apostates, whome GOD hath ordeined to destruction, I care not what they sall Judge of this my simple writing, and paines taken for the Instruction of the Ignorantes. I would merueill greatly of the successe of our Doctrine, quhilk is now Impugned & persewed by Men (to the syght of the

Worlde) of great estimation and Judgement, yt the same had not happined to the Prophetes and Apostles in their age, whose Doctrine and Religion was most falsely Impugned, & cruelly persecuted by the sonnes of perdition. Of this we are forewarned by the Apostles, that men, after the resting of the Treuth, shall depart to their womete againe, and become Traitoures and persecutores of Godis Treuth, quhilk they professed afore with vs. When we see this fyrie tryall and fearefull Judgementis in the Kirk, let vs exame our selues be tyme, and call to GOD for constancie in the Trueth, and prayse his Justice in the blending of those, that in so great a Light willingly and malicioussly delyte in darknes, and blaspheme the way of ryghteousnes. Of this sort are sindrie of our Nation, whose blasphemous Writingis come daylie to our handis, to the tryall of our Faith & constancie, to the farther blending of the Reprobate, and their greater condemnation in the day of the LORD IESVS CHRIST. To whome with the Father and the holy Spirit be all honour and prayse Eternally,

AMEN.

(?:?)

OF THE CREATION AND FIRST ESTATE OF MANKYND.

(¶ ✠ ♭)

¶QVESTION.

WHO made Man, and Woman?

¶ANSWER.

The Eternall GOD of his goodnes.

Qu. Whereof made he them?

A. Of an Earthlie Bodie, and ane heauélie Spirit.

Qu. To whose Image made he them?

An. To his owen Image.

Qu. What is the Image of GOD?

An. Perfect vpryghtnes in Bodie and Soule.

Qu. To

Qu. To what end were they made?
An. To acknowledge and ſerue their Maker.
Qu. How ſhould they haue ſerued him?
An. According to his holie will.
Qu. How did they knowe his will?
An. By his workes, worde, & Sacramentis.
Qu. What libertie had they to obeye his will?
An. They had fre will to obeye, and diſobeye.
Qu. What profit had they by their obedience.
An. They wer bleſſed and happie in bodie and Soule.
Qu. Was this Felicitie giuen to them onely?
An. No, but it was giuen to them, and their Poſteritie.
Qu. With what condition was it giuen?
An. With condition of their obedience to GOD.
Qu. Why was ſo ſmal a Commandement giuen.

An, To ſhawe Godis gentilnes, and to trye Mans obedience.

Qu. What aualeth to knowe this Felicitie loſt?

An. Hereby we knowe Godis goodnes, and our Ingratitude.

Qu. But we can not come to this eſtate againe.

An. We come to a better eſtate in Chriſt.

Qu. What ſhould we learne of this diſcurſe?

An. That the Kirk was firſt planted, bleſſed, and made happie through obedience to Godis Worde.

OF THE FALL OF MAN FROM God, and his ſecunde Eſtate.

Qu. WHO broght them from that bleſſed Eſtate?

An. Sathan, and their owen Inconſtancie.

Qu. How wer they broght to that Inconſtancie?

An. Through familier conference with Sathan againſt the Worde.

Qu.

Q. What thig did Satan firſt ſeik of thé?
A. Miſtruſt & contempt of Gods Worde.
Q. Wherefore did he begine at their faith?
A. Becauſe he knewe it was their life.
Q. How could they conſent to their owen perdition?
An. They were deceaued by the craft of Satan.
Qu. What was the craft of Satan here?
A. He perſwaded them, that good was euill, and euill was good.
Qu. How could they be perſwaded, hauing the Image of GOD?
An. They had the Image, but not the gift of conſtancie.
Qu. What things loſt they throgh their fall?
A. The fauour and Image of GOD, with the vſe of the Creatures.
Qu, What ſucceded to the fauour and Image of GOD?
A. The wraith of God, & Originall ſinne.
Qu. What thing is Originall ſinne?
A. The corruption of our whole Nature.

Qu. How

Qu. How doeth this ſinne come to vs?
An. By naturall propagation.
Qu. What are the frutes of this ſinne?
An. All other ſinnes, quhilk we commit.
Q. What is the puniſhment of this ſinne?
An. Death of bodie and Soule with all other miſeries.
Qu. What other thing did followe vpon this ſinne?
An. A curſe vpon the Creatures, and our baniſhment from the vſe of the ſame.
Qu. But the moſt vicked vſe them aboundantly.
An. That is with a teſtimonie of an euill conſcience,
Qu. Theſe paines wer ouer great for the eating of an Aple.
An. Their ſinne was not the eating of an Aple ſimply.
Q. What thig thē properly was their ſine?
An. Infidelitie, pride, & open rebellion to God. Q. How can that be prouen?
A. They conſented to Satanis leis, miſtruſted Godis worde, & clamed Godis honour.

Qu.

Qu. Wherefore are we punished for their sinne?

An. We are punished for our owen sinne, seing we wer all in them, standing and falling with them.

Qu. In what Estate is all their Posteritie?

An. Vnder the same bondage of sinne.

Qu. What naturall fredome haue we?

An. We haue fredome to sinne, and offend our GOD.

Qu. Haue we not power to serue & please GOD?

An. None at all, till we be called and sanctified.

Qu. Haue we lost our myndis & willis?

An. No, but we haue lost a ryght mynd, and a good will.

Qu. Naturall Men may do manie good vertewes.

An. Zit they can not please GOD without Faith.

Qu. Why did God suffer this fall of Man?

An. For the declaration of his mercy and Iustice.

Qu. De-

Qu. Declare that.

A. By his mercy the choſen are deliuered, and the reſt puniſhed by his Iuſtice.

¶OF MANS RESTITVTION againe, and his thride Eſtate.

Q. WHO called our parents to repentance?

An. God onely of his Infinite mercy.

Qu. What did they, when he called them?

A. They hide and excuſed them ſelues.

Q. But it was foliſhnes to flee from God.

A. Sik is the foliſhnes of all his poſteritie.

Q. How wer they conuerted to God?

A. By the almightie power of Godis Spirit.

Qu. How did the Spirit worke their conuerſion?

An. He prented the promiſe of mercy in their heartes.

Qu. what was that promiſe of mercy?

An. Victorie in the ſeed of the Woman againſt the Serpent.

Qu. Quhilk is the ſeed of the Woman?

An. Ieſus Chriſt God and Man.

Qu. How was his poſteritie conuerted to GOD?

An. By the ſame Spirit and promiſe.

Qu. May we vnderſtand and receaue the promiſe by our ſelues?

An. No more then blind, and dead men may ſee, and walke.

Qu. What more is required for our conuerſion to GOD?

A. He muſt lightin our mindes, and mollifie our heartes, that we may vnderſtād, receaue, and reteine his promiſe.

Qu. But Adam did knowe his ſinne, and Godis voice?

An. Yet that knowledge brogh̄t him not to repentance.

Qu. What was the cauſe of that?

An. For the feeling of mercy was not yet giuen to him.

Qu. What then is knowledge, calling, accuſation, and conuicting?

An. A waye to deſperation, yf mercy be not apprehended.

Qu. What yf mercy be offred and apprehended?

An. Theſe things then are the beginning of our repentance.

Qu.

Q. How did Adá & his posteritie receaue the promise?

An. Onely through their owen liuelie Faith in CHRIST.

Qu. What thing was their Faith?

An. A sure confidence in Godis mercy through CHRIST to come.

Q. Who wroght this Faith in them aboue nature?

A. Godis Spirit through the preaching of the promise.

Qu. What is this promise called in the Scripture?

An. The Euangell, or glad tydingis of Saluation.

Qu. Then the Euangell was preached in Paradise?

An. No dout, and also the Lawe.

Qu. What nede was there of them bothe?

An. By the Lawe they were accused and humiled, & through the Euangell conforted and deliuered.

Qu. What thing then was the Lawe and the Euangell?

A. Inſtruments of Godis Spirit to the ſaluation of man.

Qu, Wherein ſtode their ſaluation?

An, In remiſſion of their ſinnes, and reparation of Godis Image.

Qu. What followed vpon the reparing of the Image?

An. Continuall battell bothe within and without.

Qu. From whence doeth this battell proceade?

An. From the two contrarious Images in mankind.

Qu. What are theſe Images?

An. The Image of God, and the Image of the ſerpent,

Qu. What ſhal be the end of this Battell?

An. Victorie to the ſeed of the Woman, and deſtruction to the ſeed of the Serpent in mankind.

Qu. Was all Adamis poſteritie deliuered and reformed?

An. No, but they onelie, who beleued the promiſe.

Qu. To

Qu. To what end were theſe deliuered?
A. To acknowledge and ſerue their God.
Q. Wherein ſtode their ſeruice cheifly?
A. In the exerciſe of Faith & repentance,
Q. What rule gaue he thē for this purpoſe?
A. His moſt holie worde and Scriptures.
Qu. What things were conteined in the worde giuen to them?
An. The Lawe, the Euangell, and the Sacraments.
Qu. What did the Lawe to them?
An. It ſhewed their ſinne, and the right way to knowe and ſerue God.
Qu. What did the Euangell?
A. It offered to them mercy in Chriſt.
Qu. What did the Sacramentis to them?
An. They did help their Faith in the promiſes of GOD.
Qu. Was this ordour kept in the old Teſtament?
A. No dout, as Moyſes and the Prophetes beare witnes.
Q. what ſhould we gather of this diſcurſe?
A. The Kirk was euer grounded vpon the worde.

Qu. What followeth vpon the corruption of the Worde?

An. The corruption of the true Religion, and Kirk, at all times.

Qu. Was the Faith and Religion of the Fatheris different from our Faith?

An. Not in ſubſtance, but in certaine circunſtances.

Qu. What is the ſubſtance?

An. The Couenant in Ieſus Chriſt.

Q. Why then call we it the old teſtament?

A. In reſpect of the obſcure ſhadowis and figures, ioyned with the doctrine & Religion.

Qu. What profit came to the Fatheris at all times through Faith?

An. By this way onelie, they were bleſſed and happie.

Q. Wherein did the infelicitie of men ſtād?

A. In the miſknowledge of the true God.

Qu. Are we in the ſame eſtate.

A. No dout, as our Maiſter doeth teſtifie.

Qu. When knowe we GOD aryght?

A. When we giue him his dew honour.

Qu. Whas

Qu. What are the cheif pointis of his dew honour?

An. Faith, obedience, prayer, and thankis with their frutes.

THE FIRST PARTE of Godis honour.

Q. WHy is Faith put in the firſt place?

A. Becauſe it is the mother to all the reſt.

Qu. What doeth Faith worke in vs?

An. It moueth vs to put our whole confidence in GOD.

Qu. How may we be moued to do this?

An. By the knowledge of his power and goodnes.

Qu. But we are vnworthie and giltie?

An. Therefore we apprehend his promiſe in CHRIST.

Q. Quhilk are the principall headis of his promiſe?

An. They are conteined in our Beleif, called the Creid of the Apoſtles.

Qu. Rehearſe the Beleif or Creid of the Apoſtles.

A, I Beleue in GOD the Father Almightie, maker of Heauen and Earth. And in IESVS CHRIST his onlie Sonne our LORD: Who was conceaued by the holie Ghoſt, borne of the Virgine Marie: Suffered vnder Poncius Pilate, was crucified, dead, buried, and diſcended into Hell: He roſe againe the thrid day from death: he aſcended into Heauen, and ſitteth at the right hand of GOD the Father Almightie: From thence he will cum to Iudge the quick and the dead.

I Beleue in the holie Ghoſt: The holie Church Vniuerſall, the communioun of Sanctes: the forgiuenes of ſinnes: the ryſing againe of the bodies, and lyfe Euerlaſting.

Qu. Why is this called the Creid of the Apoſtles?

A. Becauſe it agreeth with their doctrine and time.

Qu. In how manie partes is it deuided?

An. In foure principall partes.

Qu. What are we taught in the firſt parte?

An. The ryght knowledge of GOD the Father.

Qu. What are we taught in the ſecounde parte?

A. The ryght knowledge of god the Sõne.

Qu. What

Qu. What are we taught in the thride parte?

A. The ryght knowledge of God the holie Spirit.

Qu. What are we taught in the fourth parte?

A. The ryght knowledge of the Kirk, and giftes geuen to it.

Qu. How manie Goddes be there?

An. Onelie ane Eternall God, maker of all things.

Qu. Why then name we God thrise here?

A. Becauſe there are thre diſtinct perſones in the Godheid.

Qu. Wherefore is the Father put in the firſt place?

A. Becauſe he is the foũtaine of all thĩgs.

Q. Why is the Sonne put in the ſecounde place?

A. He is the Eternall Wiſdome of the Father, begotten before all beginnings.

Qu. Why is the Spirit put in the thride place?

An. He is his power, proceading from the

Father and the Sonne.

Q. Why is the Kirk put in the fourt place?

An. It is the good worke of these three persones.

¶THE FIRST PARTE of our Beleif.

Q. WHy is it said particulerly, I beleue?

A. Euerie one should liue by his owen Faith.

Q. Should euerie one knowe what he beleueth?

An. Otherwise he hath not true Faith.

Qu. Are we bound to confesse our Faith openly?

An. No dout, when time and place doeth require it.

Qu. Is it ynough to beleue, that there is a GOD?

An. No, but we must knowe, who is the true GOD.

Qu. Is it ynough to knowe, who is the true GOD?

An. No, but we must knowe also, what he will be to vs.

Qu. How

Qu. How may we know that?

An. By his promise, and workes done for our confort.

Qu. What doeth he promise to vs?

An. To be our louing Father, and Saule our.

Qu. What craueth this promisé of vs?

An. A full trust and confidence in him.

Qu. What thing then doeth moue vs to beleue in GOD?

An. A sense and feeling of his Fatherlie loue.

Qu. How call we him Father?

An. In respect of CHRIST, and of our selues.

Qu. Declare how that is?

An. He is CHRISTIS Father by nature, and ouris by grace through him.

Qu. How then are we called the Sonnes of Wraith?

An, In respect of our naturall estate by sinne.

Q. When are we assured to be his sonnes?

A. When we beleue in his Fatherlie loue.

Qu. Why make we mention here of his power?

A. To assure vs, that he may saue vs.

Qu. Of what power meane we here?

An. Of that power, quhilk disposeth all thingis.

Q. What should this worke in vs?

A. Humilitie, confidence, and boldnes.

Q. Why beginne we at his Fatherlie loue, and power?

An. Because they are the cheif groundis of our Faith.

Qu. Declare that more plainely.

An. By these two, we are perswaded of all the rest of his promises.

Qu. What is meant here by Heauen and Earth?

A. All the Creatures in Heauen & Earth.

Q. Whereof made he all the creatures?

An. He made them all of nothing by his worde.

Qu. Wherefore did he that?

A. To shewe his Infinit power.

Qu. Wherefore then did he occupie six dayes,

An.

An. That we myght the better consider him in his workes.

Qu. Werefore are they put in our Beleif?

A. To beare witnes to vs of their creatour.

Q. What thingis do they testifie of him?

A. That he is Infinite in power, wisdome, and goodnes.

Qu. What other thingis do they teache vs in speciall?

A. His Fatherlie care & prouidence for vs.

¶ Of Godis prouidence.

Qu. Who ruleth and kepeth all thingis made?

An. The same Eternall God, that made them.

Qu. Who maketh all these fearefull alterationis in nature?

An. The hand of God, ether for our comfort, or punishment.

Qu, Who ruleth Satan, and all his Instrumentis?

A. Our God also, by his almyghtie power and prouidence.

Q. What confort haue we of this?

An. No thing can hurt vs, without our Fatheris good will.

Qu. What yf Satan and his hathe fredome ower vs?

An. We ſhould be thē in a moſt miſerable eſtate.

Qu. What ſhould this Fatherlie care worke in vs?

A. Thankes for all things that come to vs.

Qu. What other thingis ſhould it worke?

An. Baldnes in our vocation againſt all Impedimentis.

Q. who ruleth ſinne, quhilk is not of God?

An. He onelie ruleth all the actiones and defectiones, that come to paſſe in Heauen and Earth.

Qu. Wherefore beleue we that?

A. Becauſe he is GOD almightie aboue his Creatures.

Qu. But ſinne is not a Creature?

An. Yet he were not almightie, yf he did not rule it.

Qu. Is GOD partaker of ſinne, when he ruleth ſinne?

An. No

An. No, for he worketh his owen good worke by it.

Qu. Are the vicked excuſed through his good worke?

A. No, for they worke their owē euil work.

Qu. Why not, ſeing Godis will concurreth with them?

A. They meane one thig, & God another.

Qu. What meane they in their actiones?

A. Cōtēpt of God, & hurt of his creatures.

Qu. What meaneth GOD, vſing them, and their ſinne?

An. The tryall of his owen, or puniſhment of ſinne.

Q. What ſhouſd we learne by this diſcurſe?

A. To feare onelie the LORD our GOD.

Qu. What ſhal we Iudge of them that collude with Satan?

An. They denye this firſt Artickle of our Beleif.

Qu. May we not coniure Satan to reuele ſecreitis.

An. No, for he is the Authore of leis.

Q. But he oftē tymes ſpeaketh the trueth.

A. That

An. That is to get the greater credit in his leis.

Qu. May we not remoue vichecraft with vichecraft?

A. No, for that is to seke support at Satan.

¶THE SECOVNDE PARTE of Godis honour.

Qu. WHat thingis learne we in the secounde parte?

An. The trweth and Iustice of God in our redemption.

Qu. Who is our redemer, and how did he redeme vs?

An. IESVS CHRIST, who redemed vs by his death.

Qu. What kynd of persone is he?

An. Perfect God, and perfect Man.

Q. Wherefore was he bothe God & Man?

An. That he myght be a meit Mediatour for vs.

¶ Of his Name and Titles.

Qu. Why was this name IESVS, or SAVIOVR giuen onely by GOD?

An. To

An. To assure vs the better of our Saluation by him.

Qu. Is there anie vertue in this name?

An. No, but the vertue is in the persone.

Q Wherefore was he called CHRIST, or anoynted?

An. He was anoynted King, Preist, and Prophete for vs.

Q. To what purpose do these titles serue?

An. Hereby is expressed his office, and how he saued vs.

Qu. Declare that plainely.

An. He saued vs by his Kingdome, Preistheid, and Propheſie.

Qu. How may this be prouen?

An. By the anoynting of Kingis, Preistis, and Prophetes, quhilk wer figures of his anoynting.

Qu. Was CHRIST anoynted with materiall Oyle?

An. No, but he was anoynted with the gyftes of the Spirit without measure.

¶ Of his Kingdome, Preistheid and Propheſie.

Qu. What maner of Kingdome hathe he?

A. It is ſpirituall, perteining cheifly to our ſoules.

Qu. Wherein doeth his kingdome conſiſt?

An. In Godis worde, and his holie Spirit.

Qu. What thing is get we by the worde and Spirit.

An. Ryghteouſnes, and lyfe euerlaſting.

Qu. What thing is his Preiſtheid?

An. An office appoynted for the ſatiſfaction of Godis wraith.

Q. How did he ſatiſfie godis wraith for vs?

An. By his obedience, prayer, and euerlaſting ſactifice.

Q. How is he called our onelie Prophete?

An. He euer was, is, and ſhal be the onelie teacher of the Kirk.

Q. What then were the Prophetes and the Apoſtles?

A. All theſe were his diſciples, & ſeruants.

Qu. Wherefore were all theſe honorable offices giuen to him?

An. That thereby he myght deliuer vs from ſinne.

Q. Declare that particulerly in theſe thre offices.

An. By

¶ The frutes of theſe thre offices.

An. By his kinglie power we are fre from ſinne, death, and hell.

Q. But we may eaſely fall againe in ſinne.

An. Yet by the ſame power we ſhal riſe, and get the victorie.

Qu. The battell is verie hard.

An. We feght not in our owen ſtrength.

Qu. What is our Armour and ſtrength?

An. The power and Spirit of Chriſt in vs.

Qu. What profit commeth to vs through his Preiſtheid?

An. Hereby he is our Mediatour, and we we are made Preiſtis alſo.

Qu. How are we made Preiſtis?

An. By him we haue fredome to enter in before GOD, and offer vp our ſelues and all that we haue.

Qu. What kynd of ſacrifice is this?

An. A ſacrifice of thankſgiuing onely.

Q. May we not offer CHRIST againe for our ſinnes?

An. No, for Chriſt can not dee againe.

Q. What profit haue we of his propheſie?

An. Hereby we knowe moſt plainely his Fatheris will.

Qu. What other profite haue we?

An. All Reuelationis and Propheſies are finiſhed.

Q? But ſome thingis are not yet fulfilled.

An. We ſpeik of thingis, perteining to his firſt comming.

¶ Sonne and Lord,

Q. Wherefore is he called his onlie Sonne?

A. Becauſe he is his onlie Sõne by nature.

Qu. Yet he is called the firſt begotten among manie brethren.

An. That is in reſpect of his communicating with vs.

Qu. Why is he called our LORD?

A. He beareth rule ouer vs, and is head to Man and Angell.

¶ Of his Conception and Birth.

Qu. Wherefore was he conceaued by the holie Ghoſt?

An. That he might be without ſinne, and ſo ſanctifie vs.

Qu. What

Qu. What yf he had bene a ſinner?

An. Then he could not haue deliuered vs.

Qu. Was he onelie made fre from ſinne?

An. No, but he was alſo repleniſhed with the Spirit without meaſure.

Qu. Why was the fulnes of the Spirit geuen to him?

An. That he muſt beſtowe of the ſame vpon vs.

Qu. Why was he made Man lyke vnto vs?

A. That he myght dee for vs in our owen nature.

Qu. What thing followeth vpon his Incarnation?

An. That lyfe and ryghteouſnes is placed in our fleſhe.

Qu. May not this lyfe be loſt, as it was in Adam?

A. No, for our fleſhe is ioyned perſonally with the fountaine of lyfe.

Qu. Then all men are ſure of this lyfe.

An. No, but onelie they who are ioyned with him Spiritually.

Qu. What auaileth then our carnall vnion with Chriſt?

An. Nothing, without our Spirituall vnioun with him.

¶ Of his motheris Virginitie and name.

Q. What ſerueth his motheris Virginitie?

A. It is a ſeal of his miraculous cõception.

Q. Was he holie through hir Virginitie?

A. No, ſeig our whole nature is corrupted.

Q. Wherefore is ſhe named in our Beleif?

A. That we may knowe his Tribe, & familie. Q. What can that helpe our Faith?

A. Hereby we knowe him to be the Sauiour promiſed.

Qu. Of what Tribe & houſe was he promiſed? An. Of the Tribe of Iuda, and houſe of Dauid.

Qu. How did he redeme vs?

An. He ſuffered death for vs willingly, according to Godis Decret.

¶ The forme of Iudgement.

Qu. Why ſuffered he vnder the forme of Iudgement?

A. To aſſure vs the better, that we are free from Godis Iudgement.

Qu. But the Iudge did abſolue him, as innocent.

An.

An. That made greatly for our confort

Qu. What confort haue we by it?

An. That he died not for his owen ſinnes, but for ouris.

Q. But the Iudge meaneth not ſik thing.

A. We luke not what he meaned, but what God meaned by his wicked Iudgement.

¶ The Croſſe.

Qu. Wherefore did he ſuffer vpon the Croſſe?

An. To aſſure vs, that he toke our curſe vpon him ſelf?

Qu. What aſſurance haue we of this?

An. That kynd of death was accurſed of GOD.

Qu. Was he alſo curſed of GOD?

An. No, but he ſuſteined our curſe.

Qu. Was he giltie before GOD?

An. No, but he ſuſteined the perſone of giltie men.

Qu. What confort haue we of this?

An. He remoued our curſe, and gaue to vs his bleſſing. Q. In what parte did he ſuffer. An. Bothe in bodie and Soule.

Q. Wherefore that?

An. Becauſe we wer loſt bothe in bodie and ſoule.

Qu. What ſuffered he in his ſoule?

An. The feareſull wraith and angrie face of GOD.

Qu. What paine was that?

A. The doloures of death, & paine of hell.

Qu. How knowe we that?

An. By his praying, ſweating, and ſtrong crying with teares.

Qu. How did he ſuſteine theſe paines?

An. Through Faith, patience, and prayer to his Father.

Qu. How do the damned ſuſteine theſe paines in hell?

An. With deſpeared and continuall blaſphemie.

¶ The paine of Hell.

Qu. When did Chriſt deſcende to hell?

An. When he ſuſteined theſe feareful paines vpon the croſſe.

Qu. Why did GOD puniſhe ane innocent man ſo greuouſly?

An. Becauſe he toke vpon him ſelf the burden

burden of our ſinnes.

Q. Was God content with his ſatiſfaction?

An. No dout, for he of his mercy did appoint it.

Qu. Was his death alſo nedefull for our redemption?

An. Otherwiſe the Decret, and the figures had not bene fulfilled.

¶ His death, buriall, and frutes.

Qu. Yf he died for vs, why die we?

An. Our death is not now a puniſhment for our ſinnes.

Qu. What other thing can it be?

An. It is maid through his death, a reddie paſſage to a better lyfe.

Qu. What ſhould we learne by all theſe fearefull paines?

An. The terrible wraith of GOD for ſinne, and how deare we are bought.

Qu. What confort haue we by theſe ſuffe-ringis of CHRIST?

A. The faithfull memberis of CHRIST ſhal neuer ſuffer them.

Qu. But we wer oppreſſed with the curſe

of the Law?

An. Chriſt toke it vpon him ſelf, and gaue vs the bleſſing.

Qu. What profit get we in ſpeciall by his death?

An. It is a ſufficient, and euerlaſting ſacrifice for our ſinnes.

Qu. What doeth this ſacrifice worke perpetually?

An. It remoueth all euill thingis, and reſtoreth all good thingis.

Qu. Is there anie Preiſt, and ſacrifice for ſinne now?

An. None at all, for CHRIST hathe ſatiſfied once for all.

Qu. But yet in our nature there are manie ſpottes.

An. CHRISTIS bloode therefore is our perpetuall lauature.

Qu. The memorie, and tokenes of our ſinnes may effray vs.

An. All thingis were deleted in the croſſe of CHRIST.

Qu. But yet we finde ſinne working in vs.

An.

An. The death of CHRIST doeth kill the tyrannie of it.

Q. Alwayis it remaineth in vs to the end.

A. Through Faith it is not imputed to the memberis of CHRIST.

Qu. Wherefore was he buried?

An. To assure vs the better of his death.

Qu. What doeth his buriall worke in vs?

An. A continuall mortification of sinne in vs.

¶ His resurrection and frutes.

Qu. Why did he ryse before vs?

An. To assure vs of his victorie ouer death for vs.

Qu. What frute get we by his victorie?

An. Hereby we are broght in a sure hope of lyfe eternall.

Qu. What other frute get we by it?

An. It worketh newnes of lyfe in vs here?

Qu. What other thing shal it do to vs?

An. It shal raise vp our bodies againe in the latter day.

¶ His Ascension.

Qu. Why did he ascende before vs?

An. To

An. To take poſſeſſion of our inheritance in our name.

Qu. But he ſaid, I ſhal be with you to the end.

A. He ſpake that of his ſpirituall preſence.

Qu. What doeth he there now for vs?

An. He maketh continuall interceſſion for vs.

Qu. What kynd of interceſſion is this?

An. It is the continuall mitigation of his Fatheris wraith for vs, through the vertue of his death.

Q. Is he our onelie Interceſſour and Mediatour?

An. No dout, ſeing he onelie died for vs.

Qu, What meaneth his ſitting at the right hand?

A. The power he hath in heauen & earth.

Qu. What confort haue we by his power and authoritie?

An. We are ſure vnder his protection.

¶His comming againe.

Qu. For what cauſe will he come againe?

An. to put a finall end to our redemption.

Qu. What

Qu. What ſhal be that finall end?

A. Eternall ioye, or miſerie to euerie man.

Qu. Is not that done in euerie mans death?

An. No. for the bodies remaine yet vnrewarded.

Q. Shal there not be a midde ſtate of men?

A. No, but all ſhal be broght to theſe two endis.

Q. Wherefore that, ſeing ſome are better, and ſome are worſe?

An. All ſhal be Iudged euill, quhilk are not the memberis of CHRIST.

Qu. But how can the quicke be Iudged before they dee?

A. Their ſudden change ſhal be in ſteide of death to them.

Qu. But all fleſhe ſhould go to the duſt againe.

An. It is done ſo ordinarely, but here is a ſpeciall cauſe.

Qu. What confort haue we of the perſone of the Iudge?

A. Our Sauiour, Aduocat, and Mediatour ſhal onlie be our Iudge.

ſhall

Q. What ſhould the Infidelis cõſider here?
An. CHRIST, whome they now contemne, ſhal be their Iudge.
Qu. What ſhould the meditation of this Article worke in vs?
An. The contempt of all worldlie pleaſuris, and a delight in heauenlie thingis.
Qu. Who ſhal be ſure in that day?
An. Al, that are made here the memberis of CHRIST.
Qu. Who maketh vs memberis of Chriſt?
An. Godis holie Spirit onelie, working in our heartes.

THE THRIDE PARTE
of our Beleif.

Qu. WHat thing is the holie Spirit?
An. He is GOD, equall with the Father and the Sonne.
Qu. From whence doeth he proceade?
An. From the Father and the Sonne.
Qu. What is his Office in generall?
A. He puteth all thīgis in executiō, quhilk are decred by Godis ſecrete counſell.
Qu. What thing doeth he in the ordour of nature?

An.

An. He kepeth all thingis in their naturall estate.

Q. From whence then come all these alterationis?

An. From the same Spirit, working diuerslie in nature.

Qu. Then the Spirit is but nature?

A. No, for he is God, rulig & kepig nature.

Q. What doeth he in worldlie kingdomes?

A. He doeth raise and cast them downe at his pleasure.

Q Why are these thigis attributed to him?

A. Because he is the power & hád of God.

Q what doeth he in the kigdome of christ?

A He gathereth all Godis elect to Christ.

Qu. Why is he called holie?

An. Because he is the fountaine of holines, and maketh vs holie.

Qu When, and how doeth he this?

An. When by his mightie power he seperateth vs from our naturall corruption. and dedicateth vs to godlines.

Q. What thing is this naturall corruption?

A. Blindnes of mynd, hardnes of heart, and

contempt of GOD.

Q. How doeth he dedicate vs to godlines?

An. He lighteneth our myndis, mollifieth our heartis, and ſtrengthneth vs.

Qu. What thing then is all fleſh without the Spirit?

A. Blind and dead in all heauenlie things.

Qu. What other names hath he in the Scriptures?

An. He is called the Spirit of Faith, regeneration. ſtrength, and confort.

Qu. Why are theſe names geuen to the Spirit?

An. Becauſe he worketh all theſe thingis in vs.

Qu. How are theſe graces called?

An. Sanctification, regeneration, or new birth and Spirit.

Qu. How is our corrupted eſtate called?

An. The old Man, old Adam, fleſhe and bloode.

Q. what followeth vpon our ſanctification?

An. A continuall battell betuix the Spirit and the fleſhe.

Qu. Who

Qu. Who doeth ſtrengthen and kepe vs in this battel?

An. The ſame Spirit, who alſo giueth finall victorie.

Qu. What is this battell to vs?

An. A ſure ſeale of the preſence of the holie Spirit.

Qu. What battell hathe the old man in him ſelf?

An. None at all againſt ſinne and wickednes.

Qu. In whome then is this battell?

An. Onely in the memberis of Chriſt and his Kirk, through the preſence of the Spirit.

¶THE FOVRTH PARTE of our Beleif.

Qu. WHat is the Kirk, quhilk we confeſſe here?

An. The whole companie of Godis elect called and ſanctified.

Qu. Do we beleue in this Kirk?

An. No, but we beleue onely in our God.

Qu. What thing then beleue we of this Kirk?

An. That it was, is, and ſhal be to the end of the World.

Qu. What nede we to beleue this?

A. For our great confort & glorie of God.

Qu. Declare that plainely?

An. The loue of the Father, the death of CHRIST, and the power of the Spirit ſhal euer worke in ſome.

Qu. What thing followeth vpon this?

An. The glorie of GOD, and confuſion of Satan, with our confort.

Qu. Why is this Kirk onely knowen to vs by Faith?

An. Becauſe it conteineth onely Godis elect, quhilk are onely knowē to him ſelf.

Q. When and how may we knowe them?

An. When we ſee the frutes of election and holines in them.

Q. In what reſpect is the kirk called holie?

A. In reſpect of our Iuſtification, and ſanctification.

Qu. How differ theſe two graces?

An. The firſt is perfect, and the ſecounde imperfect.

Qu. What

Qu. What is the cauſe of that diuerſitie?

An. The firſt is in CHRIST, the ſecounde is in vs.

Qu. Are not bothe theſe gyftes ouris?

An. No dout, ſeing CHRIST is ouris.

Q. May we not come to a full perfection in this lyfe?

An. No, for the fleſhe doeth rebelle continually to the Spirit.

Qu. Why doeth not the Spirit ſanctifie vs perfectly?

An. Leſt we ſhould miſknowe our former captiuitie, and redemption.

Q. What admonitiõ haue we of our eſtate?

An. We ſhould be humile, repent, and be thankfull to our GOD.

Qu. Why is the Kirk called vniuerſall?

A. Becauſe it is ſpread through the whole World.

Q. How many kirkes are they in the world?

An. One Kirk, one CHRIST, as one bodie and the Head.

Qu. Is it bound to anie particuler tyme, place, or perſones?

A. No, for then it ſhould not be vniuerſall.

Qu. What is the communioun of Sainctes?

An. The mutuall participation of Chriſt, and his graces among his memberis.

Qu. What followeth vpon this communioun?

An. A Spirituall vnion and communion among all chriſtis memberis.

Q. whereupon is this cõmunion groũded.

An. Vpon their vnion with CHRIST their head.

Qu. Who maketh our vnion with Chriſt and among our ſelues?

A. The holie Spirit by his myghtie power.

Qu. Is there anie Saluation without this communion?

An. None at all, for CHRIST is the grounde of Saluation.

Qu. May men be ioyned with Chriſt, and not with his Saintes?

An. No, nor yet with the Saintes, and not with CHRIST.

Q. What thẽ ſhould be our prĩcipall care?

A. To hold faſt our vnion with Chriſt our head.

Qu.

Qu. What followeth vpon that?

A. Then of neceſſitie we are ioyned with all his Saintes and Kirk.

Qu. Should we not ſeke them and ioyne with them externally alſo?

An. No dout, whenſoeuer we may ſee them, or here of them in particuler.

¶ How the Kirk may be knowen.

Qu. How may we knowe this companie externally?

An. By the true profeſſion of the Worde, and holie Sacramentis.

Qu. What yf theſe tokenes be not found among them?

An. Then they are not the commounion of Saintes.

Qu. May we with ſafe conſcience, ioyne our ſelues with ſik?

An. No. for they are not the holie Kirk of GOD. where theſe tokenes are not.

Qu. Then we depart from the vniuerſall Kirk.

A. No, but we depart ſtom the corruption of men, and remaine in the holie vniuerſall Kirk.

Qu. But yet they will call themſelues the Kirk? A. We ſhould luke to the true markis of the Kirk.

Qu. May we leaue the particuler Kirk, where the worde is reteined?

A. No, albeit ſundrie other vices abounde there.

Qu. But the multitude are wicked & prophane. A. Yet there is a true kirk, where the worde trewly remaineth.

Qu. What then is the infallible token of CHRISTIS Kirk?

A. The worde trwly preached & profeſſed.

Qu. Should we diſcuſſe who are Saintes in dede, and who not?

An. No, for that doeth apperteine to God onely, and to themſelues.

Qu. But by this waye we are ioyned with the wicked in one bodie.

A. That can not hurt vs, nor profit them.

Qu. Wherefore that?

An. Becauſe we and they are ſpiritually ſeperated,

Q. But they make the worde & the Sacramentis vnfrutefull. An. No

An. Not to vs, but to them ſelues onely.

¶ Of the Gyftes.

Qu. Why is remiſſion of ſinnes put here?

An. Becauſe it is proper to the Kirk, and memberis of the ſame.

Q. Wherefore is it proper to the kirk onely?

An. Becauſe in the Kirk onely is the Spirit of Faith and Repentance.

Q. Who forgiueth ſinnes, by whome, and where? A. God onely through Chriſt in his Kirk here.

Qu. How oft are our ſinnes forgeuen vs?

An. Continually euen to our lyues end.

Qu. What nede is there of this?

An. Becauſe ſinne is neuer throughly aboliſhed here.

Qu. How get we remiſſion of our ſinnes?

An. Through the mercy of GOD, and meritis of CHRIST.

Qu. Is there anie remiſſion of ſinnes after this lyfe?

An. None at all, albeit ſome haue teached otherwiſe.

Qu. Is the ſinne and the paine bothe forgiuen?

A. No dout, ſeing the one followeth vpon the other.

Q, But often tymes the paine remaineth after the ſinne.

An. That paine is not a ſatiſfaction for ſinne.

Qu. What is it then, ſeing it commeth for ſinne?

An. It is a Fatherlie correction, and Medicine preſeruatiue.

¶ The Reſurrection, and laſt Eſtate.

Qu. What luke we for yet at the hand of our GOD?

An. The reſurrection of our bodies, and lyfe eternall.

Qu. With what bodies ſall we ryſe againe?

An. With theſe ſame bodies in ſubſtance, as CHRIST did ryſe.

Qu. But the Apoſtle ſayeth, that our bodis ſhal be Spirituall.

A. That is in reſpect of their preſent eſtate.

Qu. Of what condition ſhal our bodies be then?

A. Fre from all corruption, & alteration.

Qu.

Q. Wherefore ſhal we ryſe with the ſame bodies?

An. That they may receaue their rewarde with the Soules.

Qu. What admonition haue we here?

An. We ſhould dedicat our bodies to the ſeruice of GOD.

Qu. But the wicked ſhal be partakeris of the ſame reſurrection.

A. No dout, but to their greater confuſion.

Qu. Manie dout of this reſurrection?

A. He that fulfilled the firſt promiſes, may, and will performe the reſt.

Qu. What kynd of lyfe is promiſed to vs?

An. Lyfe eternall without all miſerie.

Qu. What is prepared for the wicked?

An. Death eternall without all ioye.

Qu. But yet they ſhal lyue eternally?

An. That lyfe ſhal be to liue in death eternall.

Qu. What admonition haue we here?

An. We ſhould wait continually for the comming of the LORD.

Qu. What other admonition haue we?

An. We ſhould thryſt continually for the eternall lyfe.

Qu. Is it ynough to knowe theſe thingis to be true?

An. No, but we muſt knowe, and applie them to our ſelues.

Qu. What are theſe Articles, quhilk we haue declared?

An. The ground and fundation of our Faith and Religion.

Q. How ſhould we apply thé to our ſelues?

A. By our owen ttue and liuelie Faith.

¶ OF TRVE FAITH with the Frutes.

Qu. WHat thing is true Faith?

An. An aſſured knowledge of Godis mercy towardes vs for CHRISTIS ſake, according to his promiſe.

Qu. Haue we anie naturall Inclination to this Faith?

An. None at all, but rather a naturall rebellion.

Q. Who then worketh theſe thingis in vs?

An. Godis holie Spirit doeth ſeale them

vp in our heart is.

Qu. How can giltie men be assured of Godis mercy?

An. By the treuth of his promise, made to the penitent.

Qu. Yet our giltines can not, but feare Godis Iustice?

An. Therefore we Interpone the satisfaction of CHRIST.

¶ The first frute of Faith.

Qu. What is the first frute of our Faith?

An. By it we are made one with Christ our head.

Qu. How is this vnion made, and when?

A. When we are made flesh of his flesh, and bone of his bones.

Qu. Was not this done, when he toke our flesh?

An. No, for he onely then was made flesh of our flesh.

Qu. When are we made flesh of his flesh?

An. When we are vnited with him spiritually, as liuelie méberis with the head.

Qu. Wha

¶ The secounde frute of Faith.

Qu. What thing get we by this vnion?

An. We are made partakers of all his graces and meritis, and our sinnes are Imputed to him and abolished.

Qu. what thing followeth vpon this in speciall?

An. Perfit Iustification, and peace of conscience.

Q. Wherein doeth our Iustification stand?

An. In remission of sinnis, and Imputation of Iustice.

Qu. How can Godis Iustice forgiue sinne without satisfaction?

An. CHRIST satisfied aboundantly to the Iustice of GOD for vs.

Qu. Whose Iustice is Imputed to vs?

An. The perfect obedience and Iustice of CHRIST.

Qu. How can an other mans Iustice be made ouris?

An. CHRIST is not an other man to vs properly?

Q. Wherefore is he not an other má to vs?

An.

An. Because he is giuen to vs frely of the Father with all his graces, and we are ioyned with him.

Qu. How is Iustification offered to vs?

An. By the preaching of the Euangell.

Qu. How receaue we Iustification?

An. By our owen liuelie Faith onely.

Qu. Is not Iustification offered to vs by the Law?

A. Yes, but no mā is able to fulfill the law.

Qu. What yf a mā liue godly & vprightly?

A. No vpryght liuing cā be without Faith.

Qu. Is our Faith perfect in all pointis?

An. No, for it is ioyned with manifolde Imperfectionis.

Qu. How then can it Iustifie vs?

An. It is onely the Instrument of our Iustification.

Qu. What thing doeth Iustifie vs properly?

An. IESVS CHRIST onely by his perfect Iustice.

¶ The thride frute of Faith.

Q. Cā our Faith be without a godlie lyfe?

An. No more then fyre without heate.

Qu. What

Qu. What is the cause of that?

An. Because CHRIST sanctifieth all, whome he Iustifieth.

Qu. Do not the good workes of the faithfull merite the eternall lyfe?

An. No, for then CHRIST should not be our onely Sauiour.

Qú. But yet the good workes of the faithfull please GOD.

An. No dout, but yet through Faith onely they please him.

Qu. Wherefore that, seing they are the workes of the Spirit?

An. Because they are defiled with the Infirmities of the flesh.

Q. Thē our good workes are vnprofitable?

An. That followeth not, seing they please GOD, and get their reward, bothe here and hence.

Q. Doeth the Euangell teache vs to contemne good workes?

An. No, for it craueth continually Faith and Repentance.

¶ Of Repentance.

Q. Whas

Qu. What thing is true repentance?

An. It is the hatred of ſinne, and loue of Iuſtice.

Qu. From whence doeth this proceade?

An. From the feare of GOD. and hope of mercy.

Qu. How are we broght to this feare of GOD?

An. Through the preaching of the Law.

Qu. How come we to the hope of mercy?

An. By the preaching of the Euangell.

Q. What thig doeth repẽtãce worke in vs?

A. Continuall mortification of our luſtes, and newnes of lyfe.

Q. Who worketh theſe two thingis in vs?

An. The Spirit of regeneration through the death & reſurrection of CHRIST.

Qu. How long ſhould we continue in repentance?

An. All the dayes of our liues.

Q. What thing is this exerciſe before God?

An. His ſpirituall ſeruice, and our cheif obedience.

Q. What is the rule of chriſtiane repẽtãce?

A. Godis

An. Godis holie Law is the rule of all godlines of lyfe,

¶THE SECOVNDE PARTE of Godis honour.

Qu. Rehearse the wordes of the Law.

A. HArken and take hede Israell, I am the Lord thy God: quhilk haue brought thee out of the land of Egypt, from the house of bondage: thou shalt haue none other Godis before my face.

II. Thou shalt make to thee no grauen Image, nether anie similitude of thingis that are in Heauen aboue, nether that are in the Earth beneth, nor that are in the waters vnder the Earth, thou shalt not bowe downe to them, nether serue them: for I am the Lord thy God, a Ielouse God, visiting the iniquitie of the Fatheris vpon the children, vpon the third generation and vpon the fourth of them that hate me: and shewing mercie vnto thousandis to them that loue me and kepe my commandementis.

III. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him giltles that taketh his name in vaine.

IIII. Remembre the Sabbath daye, to kepe it holy. Six dayis shalt thou labour, and do all thy worke, But the seuenth daye is the Sabbath of the Lord thy God: in it thou shalt not do anie worke, thou, nor thy Sonne, nor thy daughter, thy manseruant, nor thy maid, nor thy beast, nor thy stranger that is within

within thy gates. For in ſix dayes the Lord made the Heauen and the Earth, the Sea, and all that in them is, and reſted the ſeuenth daye: therefore the Lord bleſſed the Sabbath daye, and hallowit it.

V. Honour thy Father and thy mother, that thy dayes may be prolonged vpon the land, quhilk the Lord thy God giueth thee.

VI. Thou ſhalt not kil.

VII. Thou ſhalt not commit Adulterie.

VIII. Thou ſhalt not ſteale.

IX. Thou ſhalt not beare falſe witnes againſt thy neighbour.

X. Thou ſhalt not couet thy neighbouris houſe, nether ſhalt thou couet thy neighbouris wife, nor his manſeruant, nor his maid, nor his oxe, nor his aſſe, nether anie thing that is his.

Qu. Who gaue this Law firſt to Moyſes?

A. The eternall God diſtict in two tables.

Qu. What thing doeth this Lawe?

An. It doeth teache and craue our dewtie towarde GOD and man.

Qu. Is this Law perfect in all pointis?

A. No dout, ſeing it come from the fountaine of all perfection.

Qu. Doeth the Law craue externall obedience onely?

An. No, but it craueth alſo the puritie of the Spirit.

Qu. What rewarde and payne doeth the Lawe propone?

A. The blessing of GOD to the keperis, and his curse to the breakeris.

Qu How manie commandementis are in the first table?

An. Foure, quhilk declare our dewtie to our GOD.

Q. How manie are in the secounde table?

An. Six, quhilk declare our dewtie to our nyghbour.

Qu. What thing is conteined in euerie commandement?

A. One thing is commanded, and the contrarie forbidden.

Qu. What thing conteineth the Preface of the Law?

An. The causes why GOD should command and we obey.

Qu. What are these causes?

An, His Maiestie, power, promise, benefitis, and our promise to him.

¶ The first commandement.

Qu. What thing is forbidden in the first commandement?

An. All

A. All forgig or worſhippig of fals godes.

Qu. What thing is a falſe GOD?

A. All thig that we place in Godis roume.

Q. whē place we anie thig in godis roume?

An. When we giue it Godis dew honour.

Qu. Quhilk is Godis dew honour?

A. Faith, feare, praver, thākis & obedience.

Qu. What thing is commanded here?

An. That we ſattell our ſelues vpon one true GOD onely.

Q. Why is this cō nandemēt put firſt here?

A. Becauſe it is the ground of all the reſt.

Qu. Why ſayeth he. Before my face?

An. Becauſe he craueth the puritie of the heart.

¶ The ſecoundc commandement.

Qu. What thing is forbidden in the ſecounde commandement?

An. That we nether repreſent, nor worſhip GOD by ane Image.

Q. Is all kynd of Imagerie forbiddē here?

An. No, but onely that, whereby GOD is repreſented, or honored.

Q. What thing is forbiddē here in generale?

A. All corrupting of Godis ſeruice by the Inuentiones of men.

Qu. What thing is craued here?

An. That we worſhip GOD, according to his worde

Q. What kynd of ſeruice craueth he of vs?

A. Bothe inwarde, and outwarde ſeruice.

Qu. May we not ſerue him externally, as we pleaſe?

An. No, for that kynd of ſeruice is curſed Idolatrie.

Qu. God oftentymes doeth damne the externall ſeruice.

A. That is, becauſe it hath not the inward ſeruice.

Qu. What is it called without the inward ſeruice?

An. The dead letter, or opus operatum.

Qu. What is the other ſeruice called?

An. The Spirit, quhilk giueth liue to all externall ſeruice, geuen by GOD.

Q. Why is this commandement put in the ſecunde place?

An. Becauſe it declareth, how the trwe

God

GOD ſhould be ſerued.

Qu. Why is the promiſe and the threatning added?

An. To moue vs more willingly to giue obedience.

Q. Wherefore is the promiſe longer, then the threatning?

An. Becauſe he is reddier to mercy, then to Iudgement.

¶ The thride commandement.

Qu. What thing is forbidden in the thrid commandement?

An. All diſhonoring and abuſe of Godis Maieſtie.

Qu. What thing is commanded here?

An. Al kynd of honour and reuerence, dew to his Maieſtie.

Q. What thig is meant here by his Name?

An. All his titles and thingis, repreſenting his Maieſtie.

Qu. What thingis do repreſent him?

An. His worde, Sacramentis, ſeruantis, and workes.

Qu. How ſhould we honour his Name?

An. With heart, mouth and dede to our power. Qu. When is this done?

An. When we thinke, ſpeake, and worke all thingis to his glorie.

Qu. May we ſweare by his Name?

An. We may and ſhould for good cauſes.

Q. What meaneth the threatning added?

An. The great regarde he hathe to his owen honour.

¶ The fourth commandement.

Q. What craueth the fourth cõmandemẽt?

A. That we keip holie the Sabbath daye.

Qu. When, and how is this done?

A. When we beſtowe it onely in godis ſeruice. Q. Why is godis exemple added?

An. To moue vs more earneſtly to followe him. Q. Is there anie holines in that daye aboue the reſt?

A. No, for the holines is onely in the exercise. Q. What yf the exercise be not kept?

A. Then it is made the deuilis owen feaſt.

Qu. May we worke vpon all other dayis?

A. Yes, for God hathe geuẽ vs fre libertie.

Q. Wherfore was there one day appoīted?

Q. To

A. To maiteine ye true religion in ye kirk.
Qu. For what other cauſe was it geuen?
An. For the eaſe of ſeruantis and beaſtes.
Qu. But to the Iewes it was a Sacrament of their ſpirituall reſt.
An. That ceremonie is taken awaye by Chriſt. Q. Wherefore was it take away?
A. Becauſe we haue our ſpirituall reſt by hī.

¶ The fift commandement.

Qu. What craueth the fift cōmandement?
An. That we honour all ſik, as God hathe placed aboue vs.
Qu. What are theſe perſones?
An. Parentis, Paſtoris, Magiſtratis, Huſbandis, and Maiſteris.
Qu. What honour ſhould we giue them?
A. Loue, feare, obediēce, and help in their nede. Q. What equitie hathe this Law?
An. Theſe perſones are placed in Godis rowme for our confort.
Qu. How farre ſhould we obey them?
An. In ſo farre, as the worde commādeth.
Qu. What yf they command anie thing againſt the worde?

An. Then we ſhould obey our ſupreme parent onely.

Q What conteineth the promiſe added?

An. It conteineth the contrarie thretning for the breakeris.

Q But nether of them is abſolutely kept.

An, The bleſſing and the curſe remaineth alwayes ſure.

Qu. Why is this promiſe and threanitng in ſpecial added?

A. Becauſe theſe perſones are preſerueris of our liues.

¶ The ſixt commandement.

Qu. What thing is forbidden in the ſixt commandement?

An. All enuie, rancoure, and hatred with the frutes?

Qu. What thing is commanded here?

An. Brotherlie loue, with the frutes, and ſignes.

Q. What is the finall end of this commandement?

An. The preſeruation of our nyghbouris lyfe.

¶ The

¶ The ſeuenth commandement.

Qu. What thing is forbidden in the ſeuenth commandement?

An. All filthie luſtes in heart. worde, dede, or ſignes.

Qu. What thing is commanded here?

An. All kynd of chaſtitie, and meanes to kepe it.

Qu. Is mariage damned here?

An. No, but rather hereby it is ſtabliſhed.

Qu. What is the end of this commandement?

An. That we kepe bothe our bodies and heartes pure and cleane.

¶ The eight commandement.

Qu. What thing is forbidden in the eight commandement?

A. All wrong and deceatfull dealing with our nyghbour.

Qu. What thing is commanded here?

An. Equitie and Iuſtice to euerie man.

Qu. How ſhould this be done?

An. With mynde, heart, mouth, and dede to our power.

Q. What is the end of this commãdemẽt?
A. That we laboure that euerie man haue his owen.

¶ The nynth commandement.

Qu What is forbidden in the nynth commandement?
An. Falſe reportes of our nyghboure, and hearing of them.
Qu. Is this ynough for our diſcharge?
An. No, for the vpryghtnes of the heart is requyred alſo.
Q. What is the end of this commãdemẽt?
A. That the ſiple trueth be euer amõg vs.

¶ The tenth commandement.

Qu. What thing is forbidden in the laſt commandement?
An. All light & ſudden motiones to euill.
Qu. Were not theſe motiones forbidden before?
A. No, but the conſent and dede wer onely forbidden?
Qu. Then what degrees of ſinnes are forbidden?
A. The luſt, the conſent, and the dede.

Q. What

Qu. What thing is this lust?

A. Originall Infection, and mother of the reſt of our ſinnes.

Qu, What thing is commanded here?

An. The perfect loue of our nyghboure with the frutes.

Qu. Who is our nyghbour?

An. Euerie man, freende, or foe.

Qu. What is the reaſon of this Lawe?

A. We are all brethren, and beare the Image of our GOD.

¶ The ſumme of the Lawe.

Qu. What is the ſumme and end of theſe commandementis?

An. The perfect loue of GOD, and our nyghboure.

Q. When is our loue perfect, & the Lawe abſolutely fulfilled?

An. When all the partes of our myndes and heartes are repleniſhed with the loue of GOD and our nyghboure.

Qu: Who did euer fulfill this Lawe?

An. None at all, except Ieſus Chriſt.

Q. What

Qu. What get they then that seke saluation by the Law?

An. Their owen dowble condemnation.

Qu. Why did GOD giue this strait Law to mankynd?

A. Because it agreeth with his nature, and our first estate.

Qu. But we are changed, and made waik through sinne.

An. Yet GOD should not haue changed his will, and Lawe.

Qu. But hereby all flesshe is cursed, and damned?

An. God hathe geuen a sufficient remedie in CHRIST.

Qu. Declare how that is, seing the Lawe doeth curse.

An. By Faith we escape the curse, and get the blessing of the Lawe.

¶ The vse of the Lawe.

Qu. To what purpose then doeth the Lawe serue?

An. It is profitable bothe to the faithfull, and vnfaithfull.

Q. What

Q. What profit cá it brig to the vnfaithfull?
An. It ſheweth their ſinne, and iuſt condemnation.
Qu. But that is rather hurtfull to them.
An. No, for hereby they are ſent to Chriſt.
Qu. But manie other deſpare, or become worſe.
An. That commeth not of the Lawe, but of our corrupt nature.
Q. When are they ſent to CHRIST by the Lawe?
A. Whé they get a taſte of mercy in chriſt, after that they are humiled by the Lawe.
Qu. Is this the ordinarie way of our conuerſion?
An. No dout, for CHRIST ſaueth onely the deiected.
Qu. What profite hathe the faithfull by the Lawe?
A. It putteth them dayely in remembrance of their ſinnes.
Qu. What good frute commeth of that?
A. Humilitie, and ane earneſt depending vpon CHRIST.

Q. What

Qu. What other profite haue they by the Lawe?

An, It is a brydle to their affectiones, and a rule of godlynes.

Qu. Yf it be a brydle, then they hate the Lawe?

An. No, but they hate their owen affectiones, and loue the Lawe.

Qu. Commeth this by the knowledge of the Lawe?

An. No, but by the knowledge of the Euangell.

¶ The Lawe differ from the Euangell.

Q. From whéce commeth this differéce?

An. From the Spirit, quhilk is ioyned with the Euangell, and not with the Lawe.

Qu. What followeth vpon this?

A. The Lawe commandeth, but it giueth no strength.

Q. What doeth the Euangell?

An. It giueth frely all, that it craueth of vs.

Qu. What other difference is there betuix them?

An, The

An. The Lawe hath no compassion vpon sinneris.

Qu. What doeth the Euangell?

An. It offereth mercy onely to sinneris.

Qu. What other difference is there?

An. In the maner of our Iustification.

Qu. What craueth the Law in our Iustification. A. Our owen perfect obedience.

Qu. What craueth the Euangell?

An. Faith onely in the obedience of IESVS CHRIST.

Qu. Doeth the Euangell fauour the transgression of the Law?

An. No, but it giueth strength to obey the Lawe.

¶ The Lawe and the Euangell agree.

Qu. Wherein do the Lawe and the Euangell agree?

An. They are bothe of GOD, and declare one kynd of Iustice.

Qu. What is that one kynd of Iustice?

An. The perfect loue of GOD, and our nyghboure.

Qu. What thing doeth followe vpon this?

A. That

An. That the ſeuere Lawe pronounceth all the faithfull Iuſt.

Q. How cā the Lawe pronounce thē Iuſt?

An. Becauſe they haue in CHRIST all that the Lawe doeth craue.

Qu. But yet they remaine tranſgreſſoures of the Lawe.

An. That is in them ſelues, and yet are Iuſt in Chriſt, & in them ſelues loue Iuſtice.

Qu. What then is the eſtate of the faithfull here?

An. They are ſure in CHRIST, and yet feghting againſt ſinne.

Qu. What battell haue we?

An. We haue battell bothe within and without.

Qu. What battell haue we within?

An. The battell of the fleſhe againſt the Spirit.

Qu What battell haue we without?

An. The temptationis of Satan, and the Worlde.

Qu What Armour haue we?

An. True Faith with feruent prayer to our GOD.

Qu. Is prayer the cauſe of our victorie?
An. No, but is a meane, by the quhilk God doeth ſaue vs, and he is honored.

¶ THE THRIDE PARTE of Godis honour. Of prayer in generall.

Qu. WHat thing is prayer, or calling vpon GOD?
An. It is a humile lifting vp of our myndis and heartis to GOD.
Qu. Why go we to GOD onely in our prayer?
An. Becauſe prayer is a parte of his trwe worſhipping.
Qu. Why then ſeke we ſupport at men?
A. Becauſe they are appoynted ſtewardes to vs.
Qu. How ſhould we go to them?
An. As to Godis Inſtrumentis onely.
Qu. To whome ſhould we giue prayſe?
An. Onely to GOD, who vſeth them at his pleaſure.
Qu. May we pray to Saintes, and Angeles?

An. No, for that is manifeſt Idolatrie.

Q. But the Angelles are appoynted to ſerue vs. A. Yet we haue no commandement to ſeke to them.

Qu. What ſhal we ſaye of the commoun, and long conſuetude?

A. We ſhould be content with the ordour appointed by GOD.

Qu. How ſhould we pray to our GOD?

An. With our myndis and heartes, for he is a Spirit.

Qu. What is prayer without the mynd, and heart?

A. It is vnprofitable, & curſed of GOD.

Q. What maner of mynd & affection is requyred? A. Firſt an earneſt fealing of our owen miſerie through ſinne.

Qu. What thing is nixt requyred?

An. A feruent deſire, with Faith and hope to obteine.

Qu. Who moueth vs to pray feruently?

An. Godis holie Spirit onely.

Q. Should this make vs cold in prayer?

An. No, but rather feruent in calling for the Spirit.

Qu.

Q. What auaileth prayer with the tongue?
An. It profiteth mekle, yf the mynd be with it.
Qu. What is prayer in a ſtrange language?
An. It is a plaine mockerie of GOD.
Qu. Should we be ſure to be heard in our prayer?
An. Otherwiſe we pray in vaine, & without Faith.
Q. What are the groundis of our aſſurãce?
An. Godis promiſe, his Spirit in vs, & our Mediatour.
Qu. In whoſe name ſhould we pray?
A. In the name of our LORD IESVS CHRIST.
Qu. How can that be prouen?
An. By Godis command, and promiſe to heare vs in ſo doing.
Qu. What thingis ſhould we aſk of God?
An. All thingis promiſed, or commanded in the worde.
Qu. May we not followe our owen fantaſie in our prayer?
An. No. for then our prayer ſhould be verie vaine.

Qu. Wherefore that, ſeing all men deſyre good thingis?

An. For nether knowe we, nor deſire we thingis that are beſt in ſpeciall.

Q. What then ſhould we do in our prayer?

An. We muſt learne of GOD, what, and how we ſhould aſke.

Q. How thē ſhould we begine our prayer?

An. We ſhould firſt ſubmit our affectiones to Godis will.

Qu. What rule hathe GOD giuen vs for this purpoſe?

A, The Scriptures, and cheifly the Lordis prayer.

Qu. Rehearſe the Lordis prayer.

A. OVr Father, quhilk art in Heauen. Hallowed be thy Name. Thy Kingdome come. Thy will be done in Earth, as it is in Heauen. Giue vs this daye our daylie bread. And forgiue vs our treſpaſſis, as we forgiue thē that treſpas againſt vs. And lead vs not into temptation, but delyuer vs from euill. For thyne is the Kingdome, the power, and the glorie for euer and euer. So be it.

¶ The deuiſion, and ordoure.

Qu. How is this prayer deuided?

An. In

An. In a preface, and in ſix petitiones.

Qu. How differ the ſix petitiones?

An. The thre firſt aperteine to the glorie of GOD onely.

Qu. Whereunto do the vther thre aperteine?

An. To out confort principally.

Q. What thing ſhould we ſeke firſt in our prayer?

An. The glorie of our GOD before all thingis.

Qu. That is hard to fleſhe and bloode.

An. It is the worke of Godis holie Spirit onely.

Qu. Are we not happie, when GOD is glorified in vs?

An. No dout, but we ſhould luke onely to Godis glorie.

Qu. Do not the other thre tend to the ſame end?

An. Yes, but we are permitted to luke to our ſelues alſo.

Qu. For what vſe ſerueth the preface?

An. To prepare our ſelues to pray aryght.

¶ The Preface.

Qu. Why call we him Father?

An. To assure vs of his good will.

Qu. Wherefore call we him our Father in commoun?

A. Our prayer should be for our brethren also.

Qu. What is meant here by the Heauen?

An. His Maiestie, power, and glorie.

Q. What serue these thigis for our prayer?

An. Hereby we are prepared to reuerence and hope.

¶ The first parte.

Q. What thig is meant here by his Name?

A. His dew honour, glorie, fame, and estimation.

Qu. Can his honour ether increase, or diminishe?

A. Not in it selfe, but in the hearts of men onely.

Qu. What thing then craue we here first?

An. Our Fathers honour, and glorie in the worlde.

Qu. When, and how is this done?

An. When with heart, mouth and dede he is extolled aboue all thingis.

Qu. How are men broght to do this?

An. By the liuelie knowledge of his Maieſtie.

Qu. How can his inſearcheable Maieſtie be knowen?

An. By his worde, Sacramentis and mony-folde workes.

Q. what ſhould mē learne by theſe namis?

A. His infinite power, goodnes, mercy, Iuſtice, prouidēce, treuth & conſtancie, &c.

Q. Is it not ynough. that we our ſelues honour his Name?

An. No, but we ſhould deſire and labour, that the ſame be done in all men, according to our power, and vocation.

Q. When, and where ſhould we do this?

An. In proſperitie, and aduerſitie, priuely, and publictly.

Q. What yf we find fault with his worde, or workes?

An. Then we extolle our Name, and prophane his holie Name.

Qu, What yf we be nothing moued at the prophaning of his Name?

A. We are not then the ſonnes of GOD.

Qu. From whence doeth this petition flowe?

An. From ane vehement affection to our Fatheris gloric.

Qu. What is this affection to vs?

An. A plaine teſtimonie of our adoption.

Qu. How pray we for his kingdome?

An. That he reigne more and more in the heartis of his choſen.

Qu. When is this thing done?

A. When his Spirit reformeth, and ruleth their heartes.

Qu. What other thing aſke we here?

An. That the tyrannie of Satan be beiten downe.

Qu. To what purpoſe ſerueth the thride petition?

An. Through it the other two are performed.

Qu. Declare that more plainely.

An. His Name is ſanctified, & he reigneth,

when his will is done.

Q. Are not all thingis compelled to obey his will?

An. Yes, but we ſpeake here of mens voluntarie obedience.

Qu. How can that be prouen?

An. By the compareſone here added.

Qu. When ſhal theſe thre petitiones be performed perfectly?

A. Neuer in this worlde, be reaſone of our corruption.

Q. Why praye we for the thingis, that will not be?

An. We craue alwayes what ought to be, and once ſhal be done.

Q. But all theſe things ſhal come to paſſe, whether we pray, or not.

An. No dout, yet herein we declare our good will to our Fatheris glorie.

Qu. What ſhould we gather of this?

An. He is not the Sonne of GOD, that ſeketh not this before all thingis.

Q. Pray we not here againſt our owen naturall willis?

An. No dout, for we desire them to be reformed, according to Godis will.

¶ The seconde parte.

Qu. What thing meane we by our daylie breade?

A. All thigis nedefull for this present lyfe.

Q. But he commanded vs to labour for it.

An. Our labours are vaine without his blessing.

Q. Why call we it ouris, seing it is his gift?

A. That we seke no more, then is giuen to vs by lawfull meanes.

Q. Why aske we for this daye onlie?

An. To teache vs to be content with his present prouision.

Q. Thē we must begge dayely at his hād?

A. Herein standeth our felicitie, to depend vpon him dayelie.

Qu. Haue the riche nede of this dayelie seking? An. No dout, for riches haue not aye the blessing of GOD.

Q. What aske we in the other two petitiōs?

An. The continuall confort of our Soules.

Q. Why seke we the confort of our bodies first?

An. To

An. To assure vs the better, of our Spirituall confort.

Qu. Declare that.

An. Yf he taketh care of our bodies, how mekle more shal he prouide for our soules.

Qu. What seke we in this fift petition?

An. Remission of our sinnes, or spirituall dettes.

Qu. Why are our sinnes called dettes?

An. Because they bind vs to an euerlasting paine.

Qu. Wherefore craue we fre remission?

An. Because in no wayes can we satisfie for them.

Qu. Is the paine remitted frely with the sinne?

An. Yes, for Christ satisfied fullely for vs.

Q. Should euerie mā pray thus cōtinually?

An. Yes, for all flesche is subiect to sinne.

Q. But sometymes men do good thingis.

An. They sinne in the best thing they do.

Qu. What profite get we by this petition?

A. By this way onlie bothe we, & our workes please GOD.

Q. Where-

Qu. Wherefore is the condition added?

An. To put vs in remembrance of our dewtie.

Qu. What is our dewtie?

A. To forgiue frely all offenſes done to vs.

Qu. Is this the cauſe, wherefore we ſeke remiſſion?

An. No, but we alledge it for a token, that we beare the inwarde ſeale of Godis Children.

Q. Quhilk is that inwarde ſeale of Godis Children?

A. The Image of GOD, who doeth frely forgiue.

Qu. What doeth this Image worke in all his Children?

An. Free remiſſion of all offenſes, done to them.

Qu. What are they that will not forgiue?

An. They beare not the Image of our heauenlie Father.

Q. What thing aſke we in the laſt petition?

An. Defence againſt all temptationes to euill.

Q. Hathe euerie man nede of this defēce?
An. No dout, for without it, no flesshe can ſtand.
Q. Wherefore that, ſeig we haue the Spirit?
An. The dangeris are great, and manie, within, and without.
Qu. By what waye are we preſerued from theſe temptationes?
An. By the myghtie power of the Spirit, working in vs.
Qu. Doeth GOD drawe anie man to wickednes?
A. No, for that is contrarious to his nature.
Qu. Why then aſke we this of GOD?
An. For no man is led in ſinne without his willing permiſſion.
Q. Who doeth leade mē properly in ſinne?
An Satan, & mennis owen wicked luſtes.
Q. When doeth GOD willingly permit men to be led?
A When he deliuered them to Satan, and their owen luſtes.
Qu. What moueth our good GOD to do this to men?

An. His

A. His Iuſtice prouoked through their ingratitude.

Q. What moueth Satan to lead men from ſinne to ſinne?

An. Malice conceaued bothe againſt God and Man.

Qu. Doeth all kind of temptationes proceade of Satan?

An. No, for GOD oftentymes doeth tempt men alſo,

Qu When, and how doeth he this?

An. When he offereth occaſiones to diſcouer their hearts.

Qu. What thinges are diſcouered then?

An. Notable giftes, or monſtruous ſinnes.

Qu. Deſire we, that we be not thus tried?

An. No, for that were not profitable for vs.

Qu. What ſhould we gather of theſe laſte petitiones?

An. That we commit bothe bodie and Soule to Godis prouidence.

Qu What other thing ſhould we obſerue?

An. That we pray for the welfaire of our brethren.

Qu. May

Qu. May we not change the forme of this prayer?

An. We may change the wordes, but not the ſentence.

Qu. But euerie man may pray particularly for him ſelf.

An. Yet he may not exclude the welfaire of his brethren.

Qu. Are all thingis nedefull for vs, conteined in this prayer?

An. No dout, ſeing the wiſdome of God gaue it.

Qu. What time cheifly ſhould we vſe prayeris?

An. At all times, but principally in time of trouble.

Qu. What yf GOD delay to graunt our petitiones?

An. We ſhould continue in prayer with patience and hope.

Qu. What ſhould we hope of his lóg delay?

An. That he will turne all thingis to our confort.

Qu. What meaneth the clauſe added here?

An. It

An. It declareth the cauſe and grounde of our prayer to GOD.

Qu. What other thing ar we taught here?

A. That we ſhould conclude our prayeris with thankis.

¶THE FOVRTH PARTE of Godis honour.

Qu. WHat thing is thankis, or praiſing of GOD?

An. It is to acknowledge him to be the Authore, & fountaine of all good things.

Qu. May we not giue thankis to Angeles, or Saintes?

An. No, for that wer manifeſt Idolatrie.

Qu. Should we not be thankfull to men?

An. No dout, but the cheife praiſe perteineth to GOD.

Qu. How ſhould we praiſe our GOD?

A. With mynde, heart, mouth, & workes.

Qu. What rule of thankeſgiuing haue we?

An. The Scriptures, and exemples of his ſeruantis.

Qu. For what cauſe ſhould we praiſe him?

A. For his infinite benefitis, corporall, and ſpirituall.

Qu. But

Q. But we are oftétymes in great miſerie.
An. For this alſo we ſhould praiſe him.
Qu. Wherefore that?
An. Becauſe he turneth all thingis to our confort.
Qu. By whome ſhould we praiſe him?
An. By IESVS CHRIST onely.
Qu. Wherefore by him only?
A. Becauſe through CHRIST onely, we receaue his graces.
Qu. Where ſhould we praiſe GOD?
A. Bothe publictly, and priuely.
Q. How long ſhould we praiſe him?
A. So long, as we enioye his benefites.
Q. How differ prayer and thankeſgiuing?
An. Prayer ſuteth, and thankis graunteth our prayer heard, or delayed for our confort.
Qu. What other difference is there?
An. Prayer in a parte may ceaſe for a time, but not thankis.
Qu. What is the cauſe of that?
An. Becauſe we haue aye ſomé benefites of GOD.

Qu. How ſhould we then beginne, and end our prayer?

An. Euermore with thankiſgeuing to our GOD.

Qu. The Fatheris had ſacrifices of praiſe.

An. All that we do in Faith, is a ſacrifice of thankis.

Qu. What may we gather of all, that we haue ſpoken.

An. That this is lyfe eternall to knowe GOD through IESVS CHRIST, and to honour him aright.

Qu. What are theſe foure partes of Godis honour?

An. They are his onelie ſeruice, pleaſing him.

Qu. What are theſe foure heades to vs?

An. Infallible ſeales of our election, and ſaluation.

Qu. By whome are we kept in this eſtate?

An. By the power of the holie Spirit.

Qu. What Inſtrumentis vſeth he for this purpoſe?

An. The Worde, the Sacramentis, and

miniſterie of men.

¶ Of the Worde.

Qu. Where ſhal we find the worde?

An. In the holie Scriptures.

Qu. How ſhould we behaue our ſelues towardis the worde?

An. We ſhould loue, receaue, and obeye it, as Godis eternall treuth.

Qu. But yet it cõmeth to vs by men only.

An. Alwayes we ſhould receaue it, as ſent of GOD.

Qu. Who can aſſure vs of this?

A. The holie Spirit onlie, working in our heartes.

Qu. How ſhould we vſe the worde?

An. We ſhould reade it, and heare it reuerently.

Qu. May the commoune people reade the Scriptures?

An. They may, and are commanded to reade them.

Qu. May they haue them in their owen language?

A. No dout, for otherwiſe they could not profit.

Qu. Is not priuie reading ſufficient for vs?
An. No, yf publict teaching may be had.
Qu. How may that be prouen?
An. As the Miniſteris are commanded to teache, euen ſo are we commanded to heare them.
Qu. How farre ſhould we obeye their doctrine?
A. In ſo farre, as it agreeth with the worde.
Qu. How long ſhould we continue in hearing?
An. As long as we liue, and teaching may be had.
Qu. What nede is there of this continuall hearing?
An. We are bothe ignorant & forgetfull.
Qu. What ſhal we iudge of them, that will not heare?
An. They refuſe the helping hand of God.
Q. What ſhal we do, when preaching can not be had?
An. We ſhould reade the Scriptures with all diligence.
Qu. What yf we can not reade them?

An. We

A. We ſhould haue recourſe to them, that can reade.

Q. The Scriptures are obſcure,& difficile.

A. The holie Spirit wil help the weill wil-leris.

Qu. What yf we be once well inſtructed by our Paſtoures?

An. We muſt continue in this Scole to the end.

Qu. Wherefore that, yf we be once ſufficiently inſtructed?

An. God hathe ſtabliſhed this ordoure in his Kirk, becauſe we nede continually to be inſtructed.

Qu. What followeth vpon this?

An. That Miniſteris or Paſtouris are nedefull for vs.

Qu. But they are commounly neglected and contemned.

An. Who contemneth them, contemneth GOD, and his owen ſaluation.

Qu. What ſhould this continuall exerciſe worke in vs?

An. Increaſe of Faith,& godlines of lyfe.

Q. What yf these two thingis followe nōt?

A. Then in vaine is our reading & hearing.

Qu. What other thing is ioyned with the worde for our confort?

An. The holie Sacramentis of IESVS CHRIST.

¶ Of the Sacramentis in generall.

Qu. What is a Sacrament?

An. A sensible signe and seale of Godis fauour, offered and giuen to vs.

Q. To what end are the Sacramētis giuen?

A. To nurishe our Faith in the promise of GOD.

Qu. How can sensible signes do this?

An. They haue this office of GOD, and not of them selues.

Qu. It is the onlie office of the Spirit, to nurishe our Faith.

An. They are added, as effectuall Instrumentis of the Spirit.

Qu. From whence then commeth the efficacie of the Sacramentis?

A. From Godis holie Spirit onlie.

Qu. What moued God to vse this kynd of teaching?

An. Is

An. It is naturall to vs, to vnderſtand heauenlie thingis by ſenſible and earthlie thingis.

Qu. May we be ſaued without the Sacramentis?

An Our ſaluation doeth not abſolutely depend vpon them.

Qu. May we refuſe to vſe the Sacramentis?

An. No, for then we ſhould refuſe the fauour of GOD.

Qu. Then all men receaue the fauour of GOD by them.

An. No, but only the faithfull receaue it.

Qu. How then are they true ſeales to all men?

An. They offer Chriſt truely to all men.

Qu. When are the Sacramentis frutefull?

An. When we receaue them with Faith.

Qu. Is there anie vertue incloſed in them?

An. None at all more then in the ſyllabes and letteris.

Qu. What ſhould our Faith ſeke by them?

An. To be led directly to Ieſus Chriſt.

Qu. Yf they requyre Faith firſt, how can they nuriſhe Faith?

An. They requyre ſome Faith firſt, & then they nuriſhe the ſame.

Qu. Are we not Infideles, when we nede ſignes?

An. No, but rather we are waik in Faith.

Qu. What then is our eſtate here?

An. We are aye imperfect & waik in Faith.

Qu. What then ſhould we do?

An. We ſhould vſe diligently the Worde, and the Sacramentis.

¶ How the Sacramentis and the Worde differ, and agree.

Qu. How do the Sacramentis differ from the Worde?

An. They ſpeake to the eye, and the worde to the eare.

Qu. Speake they other thingis, then the worde?

An. No, but the ſame thing diuerſly.

Qu. But the worde doeth teache vs ſufficiently.

An. Yet the Sacramentis with the worde do it more effectually.

Qu. What then are the Sacramentis to the worde?

An. They are ſure and authenticke ſeales giuen by GOD.

Q. May the Sacramentis be without the worde?

An. No, for the worde is their lyfe.

Qu. May the worde be frutefull without the Sacramentis?

An. No dout, but it worketh more plenteouſly with them?

Qu. What is the cauſe of that?

An. Mo ſenſes are moued to the confort of our Faith.

¶ The partes of a Sacrament.

Qu. What are the principall partes of a Sacrament?

A. The externall Action, and the inwarde ſignification.

Q. How are they ioyned together?

A. Euen as the worde, & the ſignification.

Q. What ſimilitude haue the Sacramentis

with the thingis, ſignified by them.

An. Great ſimilitude in ſubſtance, and in qualities.

Qu. What ſignifieth the ſubſtance of the Elementis?

A. The verie ſubſtance of Chriſtis bodie.

Qu. What yf the ſubſtance of the Elementis were not there?

An. Then they were not true Sacramentis of CHRISTIS bodie.

Qu. What meane the naturall qualities of the Elementis?

An. The Spirituall qualities, geuen by CHRIST.

Qu. What ſignifieth our nere coniunction with the Sacramentis.

An. Our ſpirituall vnion with IESVS CHRIST, and among our ſelues.

Qu. What meaneth the externall giuing, and taking?

An. The ſpirituall giuing and taking of CHRIST.

Q. What meaneth the naturall operation of the Elementis?

An. The

A. The ſpirituall operation of CHRIST in vs.

Q. Are theſe thingis onlie ſignified by the Sacramentis?

A. No, but they are alſo geuen and ſealed vp by the Spirit.

Q. Who may giue the ſeale of theſe thigs?

An. GOD onlie may giue the ſeale of his promiſe,

¶ The Miniſter, and forme of the Sacramentis.

Qu. Who may be Miniſter of the Sacramentis?

An. Onlie the Miniſter of the Worde.

Qu. After what maner ſhould they be miniſtred?

An. According to the forme, giuen by CHRIST.

Qu. How are they ſanctified, conſecrated, or bleſſed?

A. By the practiſe of the forme, commanded by CHRIST.

Q. What is it to conſecrate, or bleſſe a Sacrament?

An. It is to applie a commoune thing to an holie vſe.

Q. Who

Qu. Who may do this?
An. God onlie, and we at his commande.
Qu. Doeth the conſecration change the ſubſtance of the Elementis?
An. No, but it changeth the vſe onlie.
Qu. How long then remaine they holie?
A. As long as they are vſed in that action.
Qu. What are they after that vſe?
An. Commoune thingis, as before.
Qu. Do the Sacramentis worke aye, when they are miniſtred?
An. No, ſeing they are receaued by ſome without Faith for a time.
Q. Then the wordes of conſecration haue no force.
An. They haue no force to imprint anie qualitie in the Elementis.
Qu. Whome to then are they ſpoken?
An. To the auditour, and not to the Elementis.
Qu. What is their office?
An. To teſtifie the will of GOD to the people.
Q. In what láguage ſhould they be ſpokē?

An. In

An. In the auditouris owen language.

Qu. Where ſhould the Sacramentis be miniſtred?

An. Publictly before the congregation.

¶ The receaueris.

Qu. Whome to ſhould the Sacramentis be giuen?

An. To all the memberis of the Kirk in dew time.

Q. How ſhould the Sacramentis be receaued?

An. In Faith, and Repentance.

Qu. What yf Faith & repentance be not?

A. Then double condénation is ſealed vp.

Qu. Can the ſinnis of the Miniſteris or otheris hurt vs?

An. No, for they are Godis ordinances.

Qu How ſhould we prepare our ſelues?

An. We ſhould try our knowledge, Faith, and Repentance.

Qu. Should theſe giftes be perfect in vs?

An. They ſhould be ſounde, and without hypocriſie.

¶ The cauſes and number of the Sacramentis.

Qu. To

Qu. To what end are the Sacramentis vſed?

A. For the nuriſhement of our Faith, and for an open proteſtation of our Religion before men.

Qu. To what other end ſerue they?

An. They craue the increaſe of newnes of lyfe with brotherlie loue, & concorde.

Q. Did the Sacramentis of the old Teſtament ſerue for the ſame vſes?

An. No dout, as the Prophetes and the Apoſtles do teſtifie.

Q. How manie Sacramentis hathe Chriſt geuen vs?

An. Two onelie. Baptiſme, & the Supper.

Qu. Wherefore haue we onlie theſe two Sacramentis?

An. We nede onelie to be receaued, and fed in Godis familie.

Qu. The Fatheris had verie manie Sacramentis.

A. Yet they had but two principallis, that is, Circumciſion, and the Paſſeouer.

Qu. What did theſe two teſtifie to them?

A. Their

A. Their receauing, and continuall feding in Godis houſhold.

¶ Of Baptiſme in ſpeciall.

Q. What is the ſignification of Baptiſme?

A. Remiſſion of our ſinnes, & regeneratiō.

Qu. What ſimilitude hathe Baptiſme with remiſſion of ſinnes?

An. As weſhing clengeth the bodie, ſo CHRISTIS bloode our ſoules.

Qu. Wherein doeth this clenging ſtand?

An. In aboliſhing of ſinne, and imputation of Iuſtice.

Qu. Wherein ſtandeth our regeneration?

An. In mortification, & newnes of lyfe.

Qu. How are theſe thingis ſealed vp in Baptiſme?

An. By laying on, and taking of the water.

Q. What meaneth the laīg on of ye water?

An. Our death and buriall to ſinne.

Q. What meaneth the taking of againe?

An. Our riſing againe to ane new lyfe.

Qu. Doeth the externall weſhing worke theſe thinges?

A. No, It is the worke of godis ſpirit onlie?

Q. Then

Qu. Then the Sacrament is a bare figure.

An. No, but it hath the veritie ioyned with it.

Qu. Do all men receaue theſe graces with the Sacrament?

An. No, but onlie the Faithfull.

Qu. What is the ground of our regeneration?

An. The death, buriall, and reſurrection of CHRIST.

Qu. When are we partakeris of his death, and reſurrection?

An. When we are made one with him through his Spirit.

Qu. How ſhould we vſe Baptiſme aright?

A. We ſhonld vſe it in Faith & repẽtance.

Qu. How long doeth Baptiſme worke?

An. All the dayes of our lyfe.

¶ The Baptiſme of Children.

Qu. How then may lytle children receaue Baptiſme?

An. Euen as they were circumciſed vnder the Lawe.

Qu. Vpon

Q. Vpon what ground were they circumciſed?

An. Vpon the promiſe made to the Fatheris and their ſeed.

Qu. Haue we the like promiſe for vs, and our children?

An. No dout, ſeing CHRIST came to accompliſhe the ſame to the faithfull.

Qu. What yf our children dee without Baptiſme?

An. They are ſaued by the promiſe.

Qu. Why are they baptiſed, ſeing they vnderſtand not?

An. Becauſe they are the ſeed of the faithfull.

Q. What cõfort get we by their baptiſme?

An. We knowe them to be inheriteris of heauen.

Qu. What ſhould that worke in vs?

An. Diligence to teache them the waye of ſaluation.

Q. What admonition haue our children?

A. They ſhould be thankefull, when they come to age.

Qu. What thing then is Baptiſme to our youth?

An. An entrie to the Kirk of GOD, and Supper.

Qu. How doeth Baptiſme differ from the Supper?

An. In the Elementis, Action, Ritis, and ſignification.

Q. Wherefore is Baptiſme once miniſtred onlie?

An. It is ynough to be once receaued in Godis familie.

Qu. Why is the Supper ſo oft miniſtred?

An. We haue nede to be fed continually.

Qu. Why is not the Supper miniſtred alſo to Infantis?

An. Becauſe they can not examyne them ſelues.

¶ Of the Supper in ſpeciall.

Qu. What ſignifieth the Supper to vs?

An. That our ſoules are fed with the bodie and bloode of CHRIST.

Qu. Why is this repreſented by bread and wyne?

An, For what the one doeth to the bodie, this ſame doeth the other to the ſoule ſpiritually.

Q. But our bodies are ioyned corporally, with the Elementis.

An. Euen ſo are our ſoules ioyned ſpiritually with his bodie.

Qu. What nede is there of this vnion with him? A. For otherwiſe we can not enioye his benefites.

Qu. Declare that in the Sacrament.

An. We muſt firſt be ioyned with the Elementis, and then get the frute.

Qu. But we ſee the Elementis giuen to vs.

An. Euen ſo we ſee by Faith CHRIST giue his bodie to vs.

Qu. Did he not giue it vpon the Croſſe for vs?

An. Yes, but here he giueth his bodie to be our fode.

Q. When is his bodie & bloode our fode?

A. When we feele the efficacie of his death in our conſcience.

Qu. By what way is this done?

A. By his offering, and our receauing of it.

Qu. How doeth he offer his bodie, and bloode?

An. By the worde and Sacramentis.

Q. How receaue we his bodie & bloode?

An. By our owen liuelie Faith onlie.

Qu. What followeth vpon this receauing by Faith?

An. That CHRIST dwelleth in vs, & we in him.

Qu. Is not this done by the worde, and Baptiſme?

A. Yes, but our ioyning with CHRIST is more euident here.

Qu. Wherefore is it more euident?

An. Becauſe it is expreſſed by meat and drink, ioyned with vs inwardly.

¶ The parties, and their ſignification.

Qu. What ſignifieth that bread and wyne to vs?

An. CHRISTIS bodie and bloode once offered vpon the Croſſe for vs, and now giuen to vs to be the fode of our ſoules.

Q. What

Qu. What ſignifieth that breaking of that breade?

An. The breaking and ſuffering of Chriſtis bodie vpon the Croſſe.

Qu. What meaneth the powring out of that wyne?

An. The ſhedding of his bloode, euen to the death.

Qu. Whereunto then doeth the Supper lede vs?

An. Directly to the Croſſe, and death of CHRIST.

Qu. Should we offer him againe for our ſinnes?

An No, for CHRIST did that once for all vpon the Croſſe.

Qu. What thing are we commanded to do here?

An. To take it, eat it, and drink it in his remembrance.

Qu. What meaneth the giuing of that breade and wyne?

An. The giuing of CHRISTIS bodie and bloode to our ſoules.

Qu. Is it not firſt giuen to our bodies?

A. No, for it is the only ſode of our ſoules.

Qu. What ſignifieth the taking of that bread and wyne?

An. The ſpirituall receauing of Chriſtis bodie in our ſoules.

Qu. What meaneth our corporall eating and drinking here?

An. Our ſpirituall feading vpon the bodie and bloode of CHRIST.

Qu. By what way is this done?

A. By the continuall exerciſe of our Faith in CHRIST.

Qu. What meaneth the nere coniunction we haue with meat and drink.

An, That ſpirituall vnion quhilk we haue with IESVS CHRIST.

Qu. What ſignifieth the confort, quhilk we receaue of meat and drinke?

An. The ſpirituall frutes, quhilk we receaue of CHRIST.

Q. Why is bothe meat & drink giuẽ here?

An. To teſtifie, that CHRIST onlie is the whole foode of our ſoules.

Qu. Doeth the Cup apertene to the commoune people?

A. The wiſdome of GOD did ſo teache and command.

Qu. Is CHRISTIS bodie and bloode in that bread and wyne?

An. No, but his bodie and blode is onlie in heauen.

Qu. How then are the Elementis called his bodie and bloode?

An. Becauſe they are ſure ſeales of bis bodie and bloode giuen to vs.

¶ Chriſtis naturall bodie is receaued.

Qu. Then we receaue onlie the tokens, and not his bodie?

An. We receaue his verie ſubſtantial bodie and bloode.

Qu. How can that be prouen?

An. By the trueth of his wordes, and Sacrament.

Qu. Declare that by the Sacrament.

An. As that naturall ſubſtance of the Elementis is giuen, euen ſo the naturall ſubſtance of CHRISTIS bodie.

Qu. But his naturall bodie is in heauen.

A. No dout, but yet we receaue it in earth.

Qu. How can that be?

An. By the wonderfull working of the holie Spirit.

Qu. What thing ſhould we behold in this Sacrament?

A. The viſible fude of our bodies, and the inwarde fode of our ſoules.

Q. Should we ſeke the fode of our ſoules in the Elementis?

A. No, for they were not giué to this end.

Qu. To what end then were they giuen?

An. To leade vs directly to CHRIST, who onlie is the fode of our ſoules.

Qu. What profit ſhal our bodies haue by this Sacrament?

A. It is a pledge of our reſurrection againe.

Qu. Wherefore that?

A. Becauſe our bodies are partakeris of the ſigne of lyfe.

¶ The forme, and vſe of this Sacrament.

Qu. How ſhould this Sacrament be miniſtred and vſed?

An. As CHRIST with his Apoſtles did practiſe and commande.

Qu. May the Miniſter alone vſe it in the name of the reſt?

An. No, for it is a commoune, and publict banket.

Qu. What thing maketh this action holie?

An. CHRISTIS ordinance, practiſed by the lawfull Miniſter.

Qu. How is it made frutefull?

An. Through the true Faith of the receaueris.

Qu. Whome to ſhould this Sacrament be giuen?

An. To all that beleue, and can examyne themſelues,

¶ How we ſhould prepare our ſelues.

Qu. What ſhould they examyne?

An. Yf they be the liuelie memberis of CHRIST.

Qu. How may they knowe this ſecret?

An. By their owen faith, and repentance.

Qu. How may Faith and repentance be knowen?

An. By their frutes, agreable to the first, and secounde table.

Qu. But all mennis Faith, and repentance is imperfect.

A. Therefore we come to the Sacramentis for remedie.

Qu. What kynd of Faith, and repentance is requyred?

An. That is true, vpright, and not conterfaited.

Qu. What receaue they, that come with a giltie conscience?

An. They eat and drink their owen damnation.

Q. How can CHRIST receaued bring damnation?

An. He is not receaued by the wicked, but refused, and that with dissimulation and abuse of the Sacramentis.

Qu. By this way, it is best to absteine from the Sacramentis.

An. We are not commanded so, but to examyne and prepare our selues.

Qu. What yf men can not examyne themselues?

A. They

An. They ſhould reade the Scriptures, and conſult with their Paſtouris.

Q. What yf mē will not vſe theſe meanes?

An. Then they deceaue them ſelues, and abuſe the Sacrament.

Qu. What yf the Miniſter admit ſilr careles men?

An. He doeth then prophane this holie Sacrament.

¶ Of the Miniſterie of men, and diſcipline.

Qu. How ſhould men be excluded from the Sacramentis?

An. By the iudgement of the Elderſhip.

Q. What kynd of mē ſhould be excluded?

An. All Infideles, and publict ſclandereris of the Kirk.

Qu. What yf their cryme be ſecret?

A. Then they ſhould be left to their owen Iudge.

Qu. Wherefore are men excluded from the Sacramentis?

An. Leaſt they ſhould hurt them ſelues, ſclander the Kirk, & diſhonour GOD.

Qu. By

Qu. By whome, and when ſhould ſik perſo nes be admitted?

An. By the Elderſhip after iuſt tryall of their repentance.

Q. Who ſtabliſhed this ordour in the kirk?

A. IESVS CHRIST by his Apoſtles.

Qu. What is the office of this Elderſhip?

A. They ſhould watche vpon the maneris of men, and exerciſe the diſcipline.

Qu. What authoritie haue they?

An. Authoritie to bind & looſe in heauen.

Qu. May they do this at their owen pleaſure?

An. No, for their authoritie is bound to the worde.

Qu. Wherein then ſerueth the ciuile Magiſtrate?

A. He ſhould cauſe all thingis to be done, according to Godis worde, and defend the diſcipline.

Qu. Doeth the care of the Religion apertein e to him?

An. No dout, ſeing he is raiſed cheifly for this cauſe.

Qu. May

Qu. May the Magiſtrate vſe the office of the Miniſteris?

A. No, but he chargeth them to vſe their owen office.

Qu. What may the Elderſhip do to the Magiſtrate?

A. Admit to the Sacramentis, or exclude, according to the worde.

Qu. May the Miniſteris vſe the office of the Magiſtrate?

An. No, for they ſhould not be entangled with worldlie effairis.

¶ Two Iuriſdictiones in the Kirk.

Qu. How mony Iuriſdictiones are then in the Kirk?

An. Two, one ſpirituall, & an other ciuile.

Qu. How do they agree in the Kirk?

An. As the mouth and hand of GOD.

Qu. To what end were they ſtabliſhed in the Kirk?

An. For the planting, and preſeruation of the ſame.

Qu. How farre ſhould we obeye theſe Iuriſdictiones?

An. In

An? In ſo farre as their commande agreeth with the worde,

Qu. What ſhould we do, when they are bothe againſt the Kirk?

An. We ſhould remaine with the Kirk of GOD.

Q. But they will ſaye. The Kirk muſt nedis be with them.

An. We ſhould try their ſayingis by the tokens of the true Kirk.

Qu. What are theſe tokenis.

An. The Worde, the Sacramentis and diſcipline rightly vſed.

Qu. What yf no ordour of diſcipline be among them?

An. We ſhould remaine with the worde and Sacramentis.

Q. But what, yf bothe the worde and Sacramentis be corrupted?

An. We ſhould not ioyne our ſelues with that companie.

Q. But they reteine the name of the true Kirk.

An. So did Satan cloth him ſelf with the

Angell

Angell of lyght, for the forther blinding of the Worlde.

Qu. But what ſhal men do, when they knowe not another Kirk?

An. Let them content them ſelues with true Faith in CHRIST.

Qu. But thus they are deuided from the Kirk.

An. Not from the true Kirk, and bodie of CHRIST.

Qu. How can that be prouen?

A. All that are vnited with CHRIST, are ioyned with the Kirk.

Qu. Quhilk of theſe two vniones is firſt and cauſe of the other?

An. Our myſticall and ſpirituall vnion with IESVS CHRIST.

Qu. Declare that.

An. We are ioyned with all the Saintes of GOD, becauſe we are ioyned firſt with GOD in CHRIST.

Qu. What then is our ſocietie with the Kirk to vs?

A. A ſingular cõfort, cheifly when we are perſecu-

perſecuted by the baſtard Kirk, and tyrannes of the worlde.

Qu. What confort is it to vs?

An. They can not ſeparate vs from Chriſt and his memberis, albeit they ſeparate vs from their wicked ſocietie.

¶ THE FIRST CAVSE AND Progreſſe of our Saluation, and end of all fleſhe.

Qu. OVt of what fountaine doeth this our ſtabilitie flowe?

An. Out of Godis eternall and conſtant election in CHRIST.

Qu. By what way commeth this election to vs?

An. By his effectuall calling in dew time.

Qu. What worketh his effectuall calling in vs?

An. The obedience of Faith.

Qu. What thing doeth Faith worke?

An. Our perpetuall and inſeparable vnion with CHRIST.

Qu. What worketh this vnion with CHRIST?

A. A mutuall communion with him and his graces.

Qu. What worketh this communion?

An. Remiſſion of ſinnes, and imputation of Iuſtice.

Qu. What worketh remiſſion of ſinnes, and imputation of Iuſtice?

An. Peace of conſcience, and continuall ſanctification.

Qu. What worketh ſanctification?

A. The hatred of ſinne, & loue of godlines.

Qu. What worketh the hatred of ſinne?

A. A continuall battell againſt ſinne.

Qu. What worketh this battell?

A. A continuall deſire to profit in godlines.

Qu. What worketh this deſire?

A. An earneſt ſtudie in the worde of God.

Qu. What Worketh this earneſt ſtudie?

An. A forther knowledge of our owen waiknes and Godis goodnes.

Qu. What worketh this knowledge in vs?

A. An earneſt cailing vpon God for helpe.

Qu What worketh this earneſt calling?

An. Victorie againſt Satan, and ſinne.

Qu. What worketh this victorie?
An A liuelie experience of Godis fauour.
Q. What worketh this liuelie experience?
An. Boldnes to feght, and ſure hope of forther victorie.
Qu. What worketh this ſure hope?
A. An vnſpeakable ioye of hart in trouble.
Qu. What worketh this ioye of heart?
An. Patience to the end of the battell.
Qu, What worketh patience in vs?
A. Stoutnes of heart to the finall triúphe.
Q. What worketh this ſtoutnes of heart?
A. A plaine defiance againſt Satan, & ſinne.
Qu. What is this defyance?
A. The begining of the eternall lyfe in vs.
Qu. What is this beginning to vs?
A, A ſure ſeale of our election, and glorification.

¶ The certaintie of Adoption.

Q May not this ſeale be aboliſhed through ſinne? A. No, for theſe giftes are without repentance.
Q. But manie fall ſhamefully from God.
An. The Spirit of adoption raiſeth all the choſen againe.

Qu. But manie are neuer raiſed againe.
A. Theſe were neuer of the choſē of God.
Q. Yet bothe they, and the Kirk beleued otherwiſe.
An. They deceaued them ſelues, but the Kirk iudged cheritably.
Qu. Then Faith is not certaine?
An. True Faith is euer certaine to the beleueris. Q. What certaintie hathe euerie one of his Faith?
An. The teſtimonie of the Spirit of adoption with the frutes.
Q. But manie glorie in this teſtimonie in vaine. An. This teſtimonie is moſte ſure, and certaine.
Qu. Why then are ſo manie deceaued by this waye? An. Becauſe they glorie in a Spirit without the frutes.
Qu. How may we eſchew this danger?
An. By the right tryall of our adoption.

¶ The tryall of our adoption.

Qu. Where ſhould we beginne our tryall?
An. At the frutes of Faith & Repentance.
Qu. Wherefore that?

An. Becauſe they are beſt knowen to our ſelues and otheris.

Qu. What yf we beginne at Election?

An. Then we ſhal wander in darknes.

Q. But Godis Election is moſt cleare and certaine.

A. It is cleare and certaine in the ſelf, but it is not aye certaine to vs in ſpeciall.

Q. When is it certaine to euerie one of vs?

An. When it may be felt and knowen by the frutes.

Q. This exact tryall hath broght ſome to deſperation. An. Godis Elect are ayes ſuſteined, and finally conforted.

Q. Yet this tryall is troubleſome to mens conſcience. A. But at length it bringeth greater peace of conſcience.

Qu. When, and how is that?

A. When after the feling of Godis Iudgemētis, we taſte of his mercy againe more aboundantly.

Qu. Why are Godis Elect ſo oft thus troubled in mynd? An. That they may the better fele & knowe the mercy of God.

Q. Why

Qu. Why do worldlie men eſteme ſo litle the mercy of GOD?

A. Becauſe they taſte not throughly of his Iuſtice. Q. What thing then is trouble with the confort of the Spirit?

A. A ſeale of Godis loue, and a preparation to lyfe eternall. Q. What is proſperitie without the guſt of the Spirit?

A. A token of Godis wraith, and a waye to perdition.

Qu. But ſome are troubled in mynd without anie releif. An. Sik men beginne their hell here with Cain.

¶ The laſt and eternall eſtate of mankynd.

Qu. What then ſhal be the finall end of all fleſhe? A. Ether lyfe, or death, eternall without anie change.

Q. With whome, & where ſhal the fairhfull be? A. With GOD in heauen, full of all ioye and felicitie.

Q. With whome, and where ſhal the wicked be? A. With Satan in hell, oppreſſed with infinite miſerie.

Q. Are theſe two endis certaine & ſure?

A. No dout, ſeing the middes are certaine and ſure?

Qu. Quhilk are theſe ſure middes?

A. Faith, and Infidelitie with their frutes.

Qu. What maketh theſe middes ſure?

A. Godis moſt iuſt & conſtant wil reueled in his Worde. Qu. When ordeined he theſe middes and endes?

A. Before all begīningis in his ſecret counſell. Q. To what end did he this?

A. That his mercy & Iuſtice might ſhyne perpetually in mankynd.

Qu. How was this broght to paſſe?

An. Through the creation of Man in vprightnes, & his fall from that eſtate.

Q. What followed vpon this fall of man?

An. All men once wer coucluded vnder ſinne and moſt iuſt condemnation.

Q. What ſerued this for his mercy and Iuſtice? A. Hereby occaſion was offered bothe of mercy and Iuſtice.

Q. To whome was mercy ſhewē & giuen aye? A. Onely to his choſen children in CHRIST, quhilk are called the veſeles of mercy.

Q. How

Q. How doeth he ſhewe mercy to them?
An. He giueth them the middes, whereby they come aſſuredly to lyfe eternall.
Q. Vpon whome doeth he ſhewe Iuſtice?
An. Vpon all the reſt of Adamis poſteritie, quhilk are called the veſſelles of Wraith.
Qu. When doerh he this?
A. When he ſuffered thē patiently to walke accordīg to their owē corrupt nature.
Q. What followeth vpon that walking?
An. Eternall perdition infallibly, according to Godis eternall Decre.
Q. Doeth God cōpell them to walke that waye? An. No, but they willingly do embrace it againſt his Worde.
Q. How cā mē willīgly embrace the waye to perdition. A. Becauſe they are blīded & corrupted by Saran & their owē luſtes.
Q. May they embrace the waye to lyfe?
A. No, for they refuſe it neceſſarely, & yet frely without anie compulſion.
Q. From whēce commeth this neceſſitie?
An. From the boundage of ſinne, wherein they were caſten by the fall of Adam.

Qu. But all Adamis posteritie is equally in the same boundage.

An. No dout, but yet the chosen are redemed through CHRIST, and the otheris iustly left in their naturall estate.

Qu. What thing then shal be sene perpetually in these vesseles of wraith?

An. The glorie of Godis eternall and feareful Iustice.

Qu. What shal be sene in the vesseles of mercy?

A. The perpetuall praise of his mercy and goodnes through IESVS CHRIST our LORD. To whome with the Father and the holie Spirit be all honour and glorie eternally. Amen.

FINIS

¶A SHORT AND GENERALL CONFESSION OF THE TRVE CHRISTIANE Faith and Religion, according to Godis Worde, and Actes of our Parliamentis, subscriued by the Kings M. and his houshold, with sundrie otheris, to the glorie of GOD, and good exemple of all men, At EDINBVRGH, the XX day of IANVARIE, M. D, LXXX. & XIIII yere of his reigne.

WE all and euerie one of vs, vnderwritten protest, that after long and dew examination of our owen consciences in matteris of true & false Religion are now throughly resolued in the trueth by the worde and Spirit of GOD.

¶ And therefore we beleue with our heartes, confesse with our mouthes, and subscriue with our handis, and constantly affirme before GOD and the whole

Worlde, that this is onelie the true Chriſtiane Faith, and Religion, pleaſing God, and bringing Saluation to Man, quhilk is now by the mercy of GOD reueiled to the Worlde, by the preaching of the bleſſed Euangell, and is receaued, beleued, and defended by manie and ſundrie notable Kirkes and Realmes, but cheifly by the Kirk of Scotland, the Kingis Mte. and thre Eſtatis of this Realme, as Godis eternall trueth and onelie grounde of our ſaluation, as more particularly is expreſſed in the confeſſion of our Faith, ſtabliſhed and publictly confirmed by ſundrie Actes of Parliamentis, and now of a long time hathe bene openly profeſſed by the Kings Mte. and whole bodie of this Realme, bothe in Burgh and land.

¶ To the quhilk confeſſion and forme of Religion we willingly agree in our conſciences in all pointis, as vnto Godis vndouted Trueth and Veritie, grounded onelie vpon his written Worde. And

there-

therefore we abhorre and deteſt all contrarious Religion, and Doctrine, but cheifly all kynd of Papiſtrie in generall, and particuler headis, euen as they are now damned and confuted by the worde of GOD, and Kirk of Scorland.

¶ But in ſpeciall we deteſt and refuſe the vſurped authoritie of that Romaine Antichriſt vpon the Scriptures of GOD, vpon the Kirk, the Ciuile Magiſtrates, and conſciences of men, all his tyrannous Lawes, made vpon indifferent thingis againſt our Chriſtiane libertie, his erroneous Doctrine againſt the ſufficiencie of the written Worde, the perfection of the Lawe, the office of CHRIST, and his bleſſed Euangell, his corrupted Doctrine, concerning Originall ſinne, our naturall inhabilitie, and rebellion to Godis Lawe, his blaſphemie againſt our Iuſtification by Faith onelie, our imperfect ſanctification,

and

and obedience to the Lawe, the nature, number, & vſe of the holie Sacramentis.

¶ We deteſt his fiue baſtard Sacramentis, with all his Ritis, Ceremonies, & falſe Doctrine, added to the miniſtration of the true Sacramentis, without the Worde of GOD, his cruell iudgement againſt Infantis departing without the Sacrament, his abſolute neceſſitie of Baptiſme, his blaſphemous opinion of tranſubſtantiation, or reall preſence of CHRISTIS bodie in the Elementis, and receauing of the ſame by ye wicked, or bodies of men, his diſpenſationes with ſolemned othes, periuries, and degrees of Mariage, forbidden in the Worde, his crueltie againſt the Innocent deuorced.

¶ We abhorre his deuiliſhe Mes, his blaſphemous Prieſtheid, his prophane Sacrifice for the ſinnes of the dead and the quicke, his Canonization of men, calling vpon Angelles, or Saintes departed, worſhipping

ſhipping of Imagerie, Reliques, Croſſes, dedicating of Kirkes, Altaris, dayis, vowes to creatures, his Purgatorie, prayer for the dead, praying, or ſpeaking in a ſtrange language, his Proceſſiones, and blaſphemous Letanie, his multitude of Aduocates, or Mediatores, with his maniefold ordoures and auriculer cõfeſſion, his deſperate and vncertaine Repentance, his generall and doutſome Faith, his ſatiſfactiones of men for their ſinnes, his Iuſtification by workes, his OPVS OPERATVM, workes of ſupererogation, meritis, pardones, peregrinationes, and ſtationes.

¶ We deteſt his prophane holie Water, baptiſſing of Belles, coniuring of Spiritis, croſſing, ſayning, anoynting, cõiuring, hallowing of Godis good Creatures, with the ſuperſtitious opinion, ioyned therewith, his Worldlie Monarchie, and wicked Hierarchie, his thre ſolemned vowes, with all his ſhauelingis of ſundrie ſortis, his erroneous and bloody decrees, made

at Trent.

at Trent, with all the ſubſcriueris and ap-proueris of that cruell and bloody band, coniured againſt the Kirk of God. And finally we deteſt all his vaine allegories, ritis, ſignes, & traditiones broght in the kirk without, or againſt the Worde of GOD, and doctrine of this reformed kirk.

¶ To the quhilk we ioyne our ſelues willingly, in Doctrine, Faith, Religion, diſcipline, and vſe of the holie Sacramentis, as liuelie memberis of the ſame in CHRIST our head, promiſing, and ſwearing, By the GREAT NAME of the LORD, that we ſhal continue in the obedience of the Doctrine and diſcipline of this Kirk, & ſhal defend the ſame according to our vocation, and power, all the dayis of our lyues, vnder the paines conteined in the Lawe, and danger, bothe of bodie and ſoule, in the day of Godis fearefull Iudgement.

¶ And ſeing that manie are ſtyrred vp by Sa-

by Satan and that Romaine Antichriſt, to promiſe, ſweare, ſubſcriue and for a time vſe the holie Sacramentis in the Kirk deceatfully againſt theit owen conſcience, myndiug hereby fiiſt vnder the externall clok of Religion, to corrupt and ſubuert ſecretly Godis true Religion within the Kirk, and afterwarde, when time may ſerue, to become open enemies and perſecuteris of the ſame, vnder vaine hope of the Popis diſpẽſation, deuiſed againſt the word of God, to his greater confuſion, & their double condẽnatiõ in the day of the Lord Ieſus. We therefore willing to tak away all ſuſpition of hypocriſie, & of ſic dowbil dealing with God & his Kirk, proteſt, and call the ſearcher of all heartes for witnes, that our myndis & hartis do fullely agree with this our confeſſion, promiſe, othe, & ſubſcriptiõn, ſo that we are not moued for anie worldlie reſpect, but are perſuaded only in our conſciẽces through the knowledge and loue of Godis true Religion imprinted in our heartis by the holie Spirit

as we

as we ſhal anſwer to him in the daye, when the ſecretes of all heartes ſhal be diſcloſed.

¶ And becauſe we perceaue, that the quietnes, and ſtabilitie of our Religion and Kirk doeth depend vpon the ſafetie, and good behauiour of the Kingis Mte. as vpon a confortable Inſtrument of Goddis mercy, graunted to this Countrey, for the mainteining of his Kirk, and miniſtration of Iuſtice among vs. We proteſt and promiſe with our heartes, vnder the ſame othe, handwrit and paines, that we ſhal defend his perſone, and Authoritie, with our geir, bodies, and liues, in the defence of CHRISTIS Euangell, libertie of our Countrey, miniſtration of Iuſtice, and puniſhment of iniquitie againſt all enemies within this Realme, or without, as we deſire our GOD to be a ſtrong and mercyfull defender to vs in the daye of our death, and comming of our LORD IESVS CHRIST.

To whome with the Father and the hoslie Spirit be all honour and glorie eternally. Amen.

¶ The names of all the subscriueris, are conteined in the principall Copie, writtin in Parchemyne, and kept in the handis of the Ministeris.

The Kingis M. charge to all Cõmissioneris & Ministeris vvithin this Realme.

SEING that WE and our houshold haue subscriued, and giuen this publict confession of our Faith, to the good exemple of our subiectis. WE command and charge all Commissioneris and Ministeris, to craue the same confession of their Parochineris, and to proceade

againſt the refuſeris, according to our Lawes, and ordoure of the Kirk, deliuering their names, and lawfull proceſſe to the Miniſteris of our houſe, with all haſte and diligence, vnder the paine of XL. poundis, to be taken from their Stipendis: that WE with the aduiſe of our Counſell may take ordour with ſic proude contemneris of GOD, and our Lawes. Subſcriued with our hand. At Holyrudhous, the II. daye of Marche. M. D. LXXX. the XIIII. yere of our reigne.

(***)

¶LEST ALL THESE PAGES Should haue remained voyde, I thoght good to adde for the better confirmation of this Confeſſion, the Iudgement of the ancient & godlie Fatheris, concerning the Authoritie of the holie Scriptures, vpon the quhilk onelie they grounded their Faith and Religion, and by the ſame onelie confuted and damned all contrarie Doctrine and Religion in their tyme, as their writingis do teſtifie to vs. And nixt I lay downe the open and ſhameles blaſphemies of the late Papiſtes ſpued out and written in contempt of the holie Scriptures, and praiſe of mens traditiones aboue the Worde of God, the quhilk traditiones they reuerence equaly with the Scriptures, as it ſhall appeare by their owen wordes.

¶ THE GODLIE FATHERIS.

IRENÆVS. Lib. 3. Cap. 8.

THe Apoſtles haue put in writ the thingis, that was to be the fundation and Piller of our Faith.

IDEM. Cap. 11.

The Piller and Firmament of the Kirk is the Euangell, and the Spirit of lyfe.

¶ORI-

ORIGENES, Lib. 1. Cap. 17. in Epiſt. ad Roman.

Out of the Scriptures onlie our interpretationes ſhould be taken.

IDEM. in prim. Hieremiæ.

Our iudgement and expoſitiones haue no credit, without the teſtimonie of the Scriptures.

IDEM, Homilia 25. in Math.

For confirmation of all theſe wordes we ſpeake in our teaching, we ſhould firſt alledge the Iudgement of the Scripture, as a confirmation of that thing, we expone.

CYPRIANVS, contra Epiſt. Stephani.

Yf the trueth ſhall change, or wauer in any thing, we ſhould haue recourſe to the Originall, Dominicall, Euangelicall and Apoſtolicall tradition.

IDEM, de Baptiſmo Chriſti.

Out of the Scriptures muſt come all rule

rule of teaching.

BASILIVS, Epiſt. 8.

The Scripture is a perfect rule and lyne, and admitteth no addition.

IDEM, Ibidem.

Let vs ſtand at the iudgement of the Scripture, Inſpired by GOD, and let the ſentẽce of trueth be giuen to them, whoſe Doctrine is agreable to the Heauenlie Oracles.

CYRILLVS, in Ioh. lib, 12.

All thingis, that our LORD did, are not written, but the Apoſtles wrot the thingis, they iudged to be ſufficient for our maneris and Doctrine.

BASILIVS, De vera Fide.

It is pryde, to reiect anie thing the Apoſtles haue written, or to adde anie thing to their writingis, and bring in thingis, not writren.

THEOPHILVS, Epiſt. 9. Cap. vlt.

They that offer anie thing, except the Doctrine of the Apoſtles, they bring in ſclanderis, hereſies, and diſſentionis.

AMBROSIVS.

We iuſtly damne all new thingis, quhilk CHRIST did not teache, becauſe CHRIST is the way to the faithfull.

IDEM, primo officiorum.

Thingis that we find not in the Scripture, we may vſe, as we pleaſe.

HIERONYMVS, Pſal. 86.

Take hede what they ſaye, that were, and not that are now, for whatſoeuer thing is ſpoken without the Doctrine of the Apoſtles, let it be put awaye, and haue no authoritie.

IDEM, in Aggæum.

The Worde is Godis ſworde, where-

with

withall theſe thingis are cut of, quhilk without the teſtimonie and authoritie of the Scriptures men of their owen head do Inuent and fayne, as traditiones of the Apoſtles.

CHRYSOSTOMVS, opere imperfecto. Hom. 49.

In no waye can the true Kirk of Chriſt be knowen, but by the Scriptures onlie.

IDEM, de Sancto & adorando Spiritu.

Yf anie thing be obtruded without the Euangell vnder the tytle of the Spirit, let vs not beleue it.

IDEM, opere imperfecto. Hom. 49.

We ſhould in no waye giue credit to the Kirkis, except they ſpeake and do the thingis, that are conuenient to the Scriptures.

AVGVSTINVS, de vnitate Eccleſiæ. cap. 2.

The Scripture doeth ſhewe CHRIST, and the Kirk.

IDEM, Ibidem, cap. 3.

I will that the holie Kirk be prouen by the Diuine Oracles, and not by the Doctrine of men.

IDEM, in Ioh. tract. 96.

When the LORD hath not reueled theſe thingis, quhilk of vs can ſaye: theſe, or theſe thingis are: and yf anie man will affirme this, or that to be, how doeth he proue it?

IDEM, de Paſtoribus. cap. 14.

I inquyre the voice of the Paſtoure, reade me it out of the Prophete, reade it out of the Pſalme, recit it out of the Law, recit it out of the Euangell, recit it out of the Apoſtle.

IBIDEM, Lib. 2. Cap. 85.
contra literas Petiliani.

Whether we are Shiſmatikis, or ye, nether I, nor thou ſhal be Iudge, but let CHRIST be demanded, that he may

ſhewe his owen Kirk.

IDEM, in Ioh. tract. 97.

All the Heretikis coloures their vaine inuentiones with this ſentence, I haue yet manie thingis to tell you, quhilk ye can not beare now.

TERTVLLIANVS, de prę ſcriptione contra Heręticos.

The heretikis denye, that Chriſt and the Apoſtles reueled all thingis to all, but ſome thing openly, ſome thing ſecretly.

ATHANASIVS, orat. 2. contra heręticos:

doeth teſtifie, that the Arrianes gloried in reuelationes, & in the Spirit without the worde.

EPIPHANIVS. Lib. 1. Heręſi. 38:

affirmeth, that Caiani ſaid, that they receaued their errores by traditiones without the Scriptures.

IRENÆVS, Lib. 3. Cap, 2.

The heretikis when they are rebuked by the Scriptures, they turne to the accuſation of the Scriptures, as they were corrupt, or had not authoritie, and that they are ſpoken ſundrie wayes, and that the trueth can not be founde by them, yf we want the traditiones.

Popiſtes acknowledge here your owen wordes, againſt the Scriptures, agreable to the old heretikis your Fatheris.

CYRILLVS, in Concil. Chalcid, act. pri.

All the heretikis gather the occaſion of their errores out of the Scriptures, Inſpired by GOD.

LEO, Epiſt. 83. ad Paleſt.

Ye are armed with the name of the Kirk, and therewith do feght againſt the Kirk.

CYPRIANVS, de ſimplicitate Prelatorum.

The Deuill hath found a new deceat, that

that vnder the tytle of Christiane people, he may deceaue them, that are not war.

AVGVSTINVS, de sermone Domini in monte.

The shepe should not cast away hir skyne, because Wolfes and Todes some tymes hyde them selues vnder it.

IDEM, de natura & gratia. Cap. 61.

I am bound to giue consent onelie to the canonicall scriptures, without anie excuse.

THis was the doctrine of the Fatheris, and Faith of the Kirk, for the space of fiue hundreth yeris, after the ascension of Christ The quhilk Doctrine & Faith did peice & peice decay, as the Romaine Antichrist did growe to his heigh estimation, whereth ough the true handilling of the Scripturis was altogether neglected, & his traditiones placed in their rowme, and so the Pope with his creatures wer placed aboue the Scripturis, to make Scripturis, lawfull or vnlawfull. to be the onelie iudge of all interpretationes, and their sentence to be without all erroure, and so all men bound to it without anie contradiction, as the histories of the Kirk do plainely declare, but cheifly the bloode of the Saintes of GOD shed for the defence of this doctrine of the Fatheris against their errouris.

Where-

Wherefore I deſire the diligent Reader, to marke theſe blaſphemies, quhilk the ſclaues of that peſtilent ſeat haue ſpued out againſt the Scripturis of GOD, the Fatheris Iudgement, and the Confeſſion of the Primitiue Kirk.

¶ THE SECOVNDE HEAD, CONCERNING THE BLASPHEmies of the Papiſtes againſt the Worde.

CVSANVS CARDINALIS.
Epiſt. 2. ad Bohemos.

THe Scriptures moſt followe the Kirk, and not the Kirk the Scriptures.

IDEM, ibidem.

I ſaye, The Preceptis of CHRIST are of no ſtrength, except the Kirk admit them for ſik.

HOSIVS CARDINALIS,
de expreſſo verbo DEI.

It is vaine labour, that is ſpent vpon the Scriptures, we will rather wait for Godis

Godis ſentence out of Heauen.

IDEM, ibidem.

What the Kirk doeth teache, that is the expreſſe Worde of GOD, what is taught againſt the mynd and conſent of it, is the expreſſe worde of the Deuill.

IDEM, ibidem.

Yf a man haue the interpretation of the Kirk of Rome, albeit he ſeeth not how it agreeth, or diſagreeth with the text, this man hath the verie expreſſe Worde of GOD.

ECKIVS, multis in locis.

The Scripture is the blak Goſpell, and diuinitie of Ink.

HERWÆVS, de poteſtate Papæ.

The Pope is the whole Kirk in power.

VERRACTVS.

The determination of the Kirk is called the Euangell.

PIG-

PIGGIVS, de Cęlesti Hierarchia.

The Kirk hath power to giue to some Scriptures a canonicall authoritie, quhilk they nether haue of them selues, nor yet of their Authoris.

IDEM, ibidem.

The Scriptures are lyke a nose of waxe quhilk may be turned in quhat part and forme thou please to forme & drawe it.

IDEM, Ibidem.

The Apostles wrot some thingis, not that these writingis should be Superiouris to our Faith, but rather, that our Faith should be Superiouris to them.

Now let all men iudge, what Spirit moued these Godles writeris, to blaspheme the Scriptures of God so shamefully. But some will saye: They wer priuie men, and not the Pope, nor his Concell. I answer: They were gladly heard, authorised, and well rewarded by the Pope and his corrupted Synagoge. And IOHNE HVS, HIERONIMVS DE PRAGA, with sundrie otheris of our brethren cruelly persecuted with fyre and sworde, for speaking against their blasphemies.

It is true, the late Councell of Trent wold appeare to iudge more reuerently of the Scriptures. when they

they hyde their vennome vnder ſome fayre & gene-rall termes. Quhilk of them was offended, whē they heard the Biſhpe of Poyteris in his exhortation call the Scriptures, a voyde and dumme Lawe, &c? and lykwiſe who accuſed that prophane Prieſt of Late-rane, quhilk in all their preſence, called the Scriptures dead Ink, &c?

ANDRADIVS, writing in the defence of that prophane Councell, doeth plainely teſtifie, that they in their myndis did throughly agree with theſe blaſphemeris, but yet durſt not ſpeake ſo plainely a-gainſt the Scriptures, leſt they ſhould haue prouo-ked the cōmoune people againſt them. And there-fore to bleire the eyes of the people for a tyme, they ioyne the Scriptures, and their vnwritten tradi-tiones together in their Decretes.

But in this meane tyme, they arme and hunt out certaine vyle ſclaues, & Godles Renegates to ſpeake & writ againſt the written Worde, who do call it a dead Letter, obſcure, vncertaine, inſufficient, the oc-caſion of all hereſies, writtē without the commande of CHRIST, and vnprofitable to the people, laboring hereby, to bring the conſciences of men from the Worde of Lyfe to their Deuileſhe traditiones.

Let all men therefore, that loue the trueth of God, flee farre from this deceatfull & deuiliſhe cōpanie, quhilk GOD in his wraith hath raiſed vp to blinde this vnthankfull age, and to trye our Faith & pa-tience, vnto the tyme of our full victorie, through IESVS CHRIST, our LORD, Amen.